





No. 1/1968 Year

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Includes in this issue is the ECUMENICAL CALENDAR for 1968



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No. 1/41st Year

10th January 1974

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CHURCH ACTION AGAINST WHITE  
MIGRATION SOUGHT BY CONSULTATION

Geneva (EPS) - White migration to Southern Africa is an integral part of a planned strategy to maintain and consolidate racist and colonial regimes in these countries. This flow of white migrants deprives African workers of basic human rights, especially the right to better job opportunities.

This was a major conclusion of 13 experts from church and migration agencies who attended a consultation sponsored by the World Council of Churches late last month. Purpose of the consultation was to see how member churches could implement a 1972 Central Committee resolution calling for campaigns to discourage white migration to Southern Africa.

Noting that white migration is "clearly linked" to the flow of overseas investments, the consultation said it must be part of the WCC's whole endeavour to combat white racism and support liberation movements in their struggle to establish human rights and freedom.

Statistics presented at the meeting showed that between 1961 and 1970 South Africa alone recruited nearly 375,000 immigrants from Great Britain, Portugal, West Germany, Greece and the Netherlands.

The consultation made a number of recommendations to the WCC's Programme Unit on Justice and Service for consideration and implementation. Although they are not official WCC policy, they have been forwarded to the member churches for information and reactions.

The possibility of an international convention against migration of white labour to Southern Africa should be explored in consultation with the International Labour Organisation, the consultation suggested. Also the European Economic Community should be asked to establish a common policy on the problem.

Endorsement was given to the proposal stemming from the UN/OAU consultation in Oslo last April that "states should prohibit special recruitment organisations from operating in their countries and dissuade their citizens from migrating to South Africa". Trade union action was also encouraged.

Suggestions specifically involving the churches included the holding of national consultations, particularly in countries whose citizens migrate to Southern Africa, and campaigns to stop national and international corporations from sending white personnel to their Southern African subsidiaries. Legal and other appropriate

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action might be instituted against groups doing labour recruitment and against newspapers and other publications advertising such job opportunities. Churches were also encouraged to cooperate with action groups committed to ending white migration.

The role of the International Committee for European Migration (ICEM) in continuing to facilitate the flow of white manual labour to South Africa was specifically mentioned. It was asked to cease this "collaboration in support of apartheid" and exclude South Africa from ICEM membership. The World Council of Churches was asked to inform churches in countries holding ICEM membership about the ICEM programme.

The consultation expressed the hope that a progress report would be made by the programme unit to the WCC Central Committee next August in West Berlin.

EPS

#### INDONESIAN COMMITTEE STARTS PREPARING WCC FIFTH ASSEMBLY

Jakarta (EPS) - The Indonesian Council of Churches, which will play host to the Fifth Assembly of the World Council of Churches in 1975, has inaugurated local preparations with the appointment of a 50-member assembly committee. Chairman is Dr. T.B. Simatupang, who is a chairman of the Indonesian Council and a member of the WCC's Executive and Central Committees.

The arrangements committee is composed of eight sections as follows: local arrangements, ecumenical education and communication, general services, personnel recruitment, finance, cultural activities, pre- and post-assembly programmes, security and health services.

Two full-time secretaries are scheduled to begin serving the committee early this year.

A leaflet about the World Council and the Assembly will be published soon in Indonesian and several other publications are planned.

EPS

## REFUGEES FROM CHILE GRANTED A REPRIEVE

Santiago (EPS) - The remaining 1,700 Latin American refugees who have been asked to leave Chile were granted a brief reprieve last month when the deadline for their departure was extended to February 3. By the beginning of this week, however, some 1,000 still lacked a place of asylum.

Strong pressure from Bishop Helmut Frenz, leader of the Lutheran Church in Chile and chairman of the National Committee for Refugees, and from the UN High Commissioner for Refugees had failed to produce all the places necessary. So far only Sweden, the Netherlands, Costa Rica and the USSR have agreed to admit additional refugees.

Here in Santiago, the refugees are becoming dispirited and unhappy as they face an uncertain future. All are ready to leave but they are forced to wait for documents and planes. Bishop Frenz said the situation of the refugees gets worse and worse every day.

EPS

FAMINE ORPHANS TO BE  
CARED FOR BY CHURCH

Geneva (EPS) - An Ethiopian Orthodox Church plan to care for orphan victims of the severe drought affecting the Wollo and Tigre provinces will be backed by the World Council of Churches. Under the plan announced here, the church will arrange for the children to be fostered by families in the area.

Trained social workers will make a survey of needs as the total number of children affected is estimated at between 4,000 and 10,000. Many families have already offered themselves as foster parents to the Church, which is strongly based throughout the country.

Mr. Stanley Mitton, emergencies officer of the WCC who recently returned from Ethiopia, said the Orthodox Church had already raised more than 8 million Ethiopian dollars (\$3.2 million) for the relief of suffering caused by the drought. A WCC contribution will be made available from the special appeal made last year for the Sahel and Ethiopian drought situations.

World Council assistance will also be channelled to schemes directed at the long-term nature of the problem - water resources, agriculture and so on. Mr. Mitton said the effects of the drought had been catastrophic. Many deaths continue to be reported from starvation and disease in the rural areas, he added, though conditions in the relief camps along the main road were improved.

EPS



SACC TO PAY APPEAL COSTS OF  
CHRISTIAN INSTITUTE STAFF

Johannesburg (EPS) - The South African Council of Churches has voted to help pay the appeal costs of people who, for conscientious reasons, refuse to testify before a government commission investigating groups opposed to apartheid.

Already 12 people, including Dr. Beyers Naudé and other staff members of the Christian Institute of Southern Africa, have defied orders to give evidence to the Schlebusch Commission. Cost of defending the 12 is set at \$23,000.

The executive committee of the council said the objectors merit the support of fellow Christians. Black members of the committee who endorsed the action expressed solidarity with "victims" to the Schlebusch Commission who are suffering for the black cause. They noted the "great sacrifices our white brothers are making in the name of justice".

Dr. Beyers Naudé, unrepentant in his opposition to the commission, said in a hard-hitting sermon last month that "so many of our racial laws are in direct conflict with the law of God that many Christians, if they seriously wish to be obedient to God, are forced to be disobedient to the state". He urged Christians to prepare themselves for the coming crisis and asserted that if a prophet of love like Manas Buthelezi, the recently banned black Lutheran theologian, is "no longer allowed to be heard...then Christ is no longer being heard".

More protests have been voiced against the banning of Dr. Buthelezi, who on December 6 was served with an order prohibiting him from attending social, political or educational gatherings. The Roman Catholic Archbishop of Durban, Mgr. Denis E. Hurley, O.M.I., termed the banning order "nothing short of horrifying".

"It is abundantly clear," he said, "that we are now in a situation in which anyone with a Christian concern about South Africa must stifle his conscience or risk government reprisal".

Dr. Robert Selby Taylor, Anglican Archbishop of Cape Town, said he was "disgusted" by the ban. It will confirm many people in many countries in their opinion that South Africa is a totalitarian state, he added.

EPS

CONFIDENTIALITY IS ISSUE IN  
LUTHERAN CLERGYMAN'S CASE

Minneapolis, Minnesota (EPS) - An official of the American Lutheran Church (ALC), Dr. Paul Boe, has appealed his conviction and jail sentence for refusing to reveal the names of Indians he saw carrying guns in Wounded Knee, South Dakota, during the 71-day siege of that community. Judge Paul Benson of Fargo, North Dakota, ruled there was no basis in law for his refusal to give information to a grand jury investigating the events of last summer.

Dr. Boe, director of the church's Division of Social Service, was invited by leaders of the American Indian Movement (AIM) to come to Wounded Knee because a "relationship of trust" had been established over the past five years between himself and the Indian leaders. (AIM has received additional support from other US churches and the Special Fund of the World Council of Churches.)

The church official claimed that conversations he had with Indian leaders fall within a clergyman-counselee relationship and are therefore privileged information. In this he has received the full support of ALC President David Preus and the church's board of trustees.

During the court hearing of Dr. Boe's case an official ALC policy statement was introduced saying that "part of the ministry of a Lutheran pastor is to counsel with persons, to receive their confession, and to give advice, comfort and guidance to those who seek it". The pastor cannot disclose the confession or communication without the specific consent of the person making the confession.

EPS

## PRESBYTERIANS WELCOME NORTHERN IRELAND AGREEMENT

Belfast (EPS) - The Presbyterian Church in Ireland, which has members in both North and South, has welcomed the agreements reached between the British government, political leaders in Northern Ireland and the Irish government providing for a Council of Ireland.

In a statement published last month, the General Board of the church said the agreement provides a "positive, constructive step towards a framework for better understanding and co-operation between all the people who share life on this island".

Acknowledging that differences exist as to details of the agreement, the statement recalled that any criticism must seek to be constructive. It must avoid the kind of talk, behaviour and action "which can only increase hatred and anger, murder and destruction".

EPS

## KOREAN CHURCH LEADERS ASK FOR DEMOCRACY

Seoul (EPS) - A plea for the restoration of full democracy in South Korea before a "grave national crisis" occurs was made here last month by Cardinal Stephan Sou Hwan Kim, leader of the Roman Catholic Church, and the Rev. Kim Kwan Suk, general secretary of the National Council of Churches.

The statement, signed by the two church leaders, came from a secret meeting of 15 senior religious leaders, which included a former president of the country, Posun Yun. President Park was not criticised directly but the group demanded the powers of the National Assembly be restored and a way "opened for peaceful transfer of power through elections". The group also asked for a meeting with the President.

The appeal is the latest in a series of clashes between Church and State over the abuse of human rights in South Korea. The Korean Central Intelligence Agency has been keeping a close watch on the churches, schools and the press, and a number of religious leaders have been arrested for denouncing the regime of President Park.

EPS

## AFRICAN CHURCHES CALLED TO EVANGELIZE THE CONTINENT

Nairobi (EPS) - The Church in Africa was urged to accept the challenge and responsibility of "evangelizing the frontier situations on the continent" by a special consultation on "Evangelization in Africa" held here last month.

More than 50 church workers from East and Central Africa met at the invitation of the All Africa Conference of Churches (AACC) to discuss the responsibilities stemming from the fact that Africa has achieved great success from missionary enterprise. The consultation said the African church must see itself as a "missionary-sending" church, crossing the borders of countries and cultures within Africa and "beyond the shores of this continent".

Noting that the Church must be "sensitive to the forms of social, cultural and religious life of the peoples to whom it goes", the consultation agreed that the African church should determine what external help it still requires. A recommendation was made for a special unit in the AACC to deal with training, information, finance, coordination and promotion of evangelistic outreach.

EPS

FRENCH CHURCHES RECIPROCATO ON COMMUNION

Strasbourg, France (EPS) - Protestants and Roman Catholics in Alsace and Lorraine are now permitted to receive Holy Communion in each other's churches.

The breakthrough was initiated by the Catholic Bishop of Strasbourg, Mgr. Leon-Arthur Elchinger, when in November 1972 he published guidelines for Catholic partners to mixed marriages. Soon afterward he advised that in exceptional circumstances other Catholics could also take communion in a Protestant church and Protestants in a Catholic church, provided their own churches did not object.

Last month the Consistory of the Church of the Augsburg Confession of Alsace and Lorraine (Lutheran), with a membership of about 240,000, accepted the bishop's challenge to reciprocity.

"In the present circumstances and in obedience to the Gospel and our tradition", said the Consistory, "we cannot oppose the participation of our church members in the Eucharist in a Catholic church". Furthermore, Lutheran churches may admit Catholics to Holy Communion.

Calling on church members to act "wisely and with discernment", the Consistory said the invitation from another church should not be accepted unless the Eucharist is celebrated as Jesus instituted it in the Gospels and communion includes both bread and wine.

Furthermore, there must be some genuine link between the visitor and the congregation receiving him (e.g. mixed marriage, participation in an ecumenical working group etc.) since the Eucharist has a communal dimension. Finally participation in a Catholic Eucharist should not estrange the Protestant from his own church, but should be an opportunity to deepen his faith and strengthen his ecumenical commitment.

The Consistory termed these gestures a good beginning, but said the two parties are now challenged to extend the fellowship into other areas of cooperation.

The Synodal Council of the Reformed Church of Alsace and Lorraine (50,000 members) has also reacted favourably to the Bishop of Strasbourg's actions.

EPS

ECUMENICAL CALENDAR 1974

JANUARY

January 11 - 13	CMC Executive Committee Meeting	Tübingen, Germany
January - February 28	The Graduate School of Ecumenical Studies (22nd Session) Ecumenical Institute	Bossey near Geneva
January 14 - 15	SODEPAX Steering Committee	Geneva
January 18 - 26	Ecumenical Sharing of Personnel Committee	Manila, Philippines
January 21 - 26	"Biblical Interpretation and its Bearing on Christian Attitudes Regarding the Situation in the Middle East" DFI	Cartigny near Geneva
January 21 - 23	World Collaboration Committee on Christian Lay Centres and Movements for Social Concern	Limuru, Kenya
January 24 - 28	Preparatory meeting Commission for Nyborg VII, CEC	Bucharest, Romania
January 27 - February 3	All Africa Consultation on the Role of Churches in Education	Nairobi, Kenya
January 29 - February 6	Meeting of Editors on Preparatory Booklet for WCC Fifth Assembly	Hong Kong
January 30 - February 1	Joint Working Group Study Consultation, Faith and Order	Geneva

FEBRUARY

February 4 - 5	Editing of Week of Prayer 1975 Material	Geneva
February 4 - 9	CWME Commission Meeting	Basel, Switzerland
February 6 - 7	Joint Meeting CEC/CCEE	Zürich
February 8 - 11	Consultative Committee on Fifth Assembly	Geneva
February 12 - 19	UIM/CWME Advisory Group	Paris
February 18 - 23	WCC Executive Committee	Bad Saarow, GDR
February 18 - 21	President's Committee of the World Alliance of YMCA's	Geneva
February 20 - 23	Planning Committee for Nyborg VII, CEC	Engelberg, Switzerland

MARCH

March 25 - 29	CEC Presidium Meeting	Crete
March 28 - April 1	Consultation on Church Law, Faith and Order	Geneva
March 31 - April 14	Seminar on Orthodox Worship and Theology	Bossey near Geneva
March (?)	World <u>Ad Hoc</u> Youth Committee	Geneva

APRIL

April 1 - 6	Consultation on "Giving Account of the Hope that is in US", Faith & Order	Geneva
April 16 - 19	Board Meeting of Ecumenical Institute	Bossey near Geneva
April 17 - 27	"Towards World Community: Resources and Responsibilities for Living Together" DFI	Colombo, Sri Lanka
April 20 - 25	"Power and Property in the Use of World Resources"	Bossey near Geneva
April 20	Interpretation and Support Committee, US Conference for WCC	Kansas City, Mo. USA
April 21	Executive Committee, US Conference for WCC	Kansas City, Mo. USA
April 22 - 23	Annual Meeting, US Conference for WCC	Kansas City, Mo. USA
April 26 - May 3	PCR Commission Meeting	Europe
April 30 - May 15	"Nonviolence and New Community" Course on Nonviolent Methods and Style of Living	Bossey, near Geneva
April (?)	Committee on the Churches and the Jewish People, Executive Committee	Geneva
April (?)	Foreign Students' Conference with Office of Education	not yet known
April 30 - May 1	CWME Staff Retreat	Geneva

MAY

May 6 - 10	WCC Week of Meetings	Geneva
May 11 - 24	AACC Assembly	Lusaka

May 26 - 31	YWCA Consultation on "Women Migrating Abroad for Economic Reasons"	Geneva
May 26 - June 1	RCC/WCC Joint Working Group	probably Venice
May 27 - 30	ACLD Joint Working Committee	not yet known
May 31	WACC/ACLD Joint Study Commission	not yet known
<u>JUNE</u>		
June 2 - 4	YWCA Executive Committee	Geneva
June 6 - 9	Communication Committee Meeting	Geneva
June 15 - 22	Consultation on Sexism	Berlin, F.R.G.
June 16 - 30	Familia '74 (International Congress on the Family)	Tanzania
June 17 - July 1	"The Church in Search of Community Life" A course for Pastors, Priests and Missionaries	Bossey near Geneva
June 24-28	CICARWS Commission	Geneva
June 24 - July 1	World Conference on Science and Technology for Human Development (Church and Society)	Bucharest, Romania
June (?)	Orthodox Consultation	Bucharest
<u>JULY</u>		
July 2 - 3	Working Committee on Church and Society	Bucharest, Romania
July 8 - 12	CMC Annual Meeting	Zürich
July 13 - 20	TEF Annual Committee Meeting	Heidelberg, Germany
July 13 - 22	"Being Human in the Modern World"	Bossey near Geneva
July 15 - 19	Executive Committee of the World Alliance of YMCA's	Geneva
July 17 - 21	Dialogue between Muslims and Christians in Africa (DFI/Faith & Order)	Ghana
July 22 - 27	Consultation on "Churches' Pastoral Response to Abortion"	Finland
July 22 - August 5	Faith and Order Commission Meeting	Accra, Ghana

July 25 - "Confessing Christ Today" Course for Bossey near Geneva  
August 12 Theological Students

AUGUST

August 1 - 5 Commission of the Churches on Inter- not yet known  
national Affairs Executive Committee

August 6 WCC Executive Committee Berlin, F.R.G.

August 2 - 5 CCPD Commission Meeting Berlin, F.R.G.

August 7 - 9 WCC Unit Committees Berlin, F.R.G.

August 9 - 10 WCC Finance Committee Berlin, F.R.G.

August 11 - 18 WCC Central Committee Berlin, F.R.G.

August 29 - "The Struggle for Fundamental Human Bossey near Geneva  
September 2 Rights" A Consultation with Lawyers

SEPTEMBER

September 5 - 11 "Accounting for the Hope that is in Us" Bossey near Geneva  
Consultation for University Assistants and Lecturers

September 8 - 16 World Consultation on Laity Formation Gazzada, Italy  
jointly sponsored by RCC and WCC

September 15 - 22 DFI Working Group New Delhi, India

September 12 CEC Presidium Engelberg,  
Switzerland

September 13 - 14 CEC Joint Meeting of Presidium and Engelberg,  
Advisory Committee Switzerland

September 16 - 23 Nyborg VII Assembly (CEC) Engelberg

September 30 - "Women's Contribution to the WCC Bossey near Geneva  
October 5 Fifth Assembly" Preparatory Consultation

OCTOBER

October 15 - The Graduate School of Ecumenical Bossey near Geneva  
February 28 Studies (23rd Session) Ecumenical Institute

October (?) WCC/Jewish Leaders Consultation not yet known

October (?) Human Rights Consultation not yet known



NOVEMBER

November 4 - 8	WCC Week of Meetings	Geneva
November 25 - 29	CICARWS Commission Meeting	Federal Republic of Germany

DECEMBER

December 31 - January 1975	ACLD Main Committee Meeting	not yet known
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KEY TO ABBREVIATIONS

AACC	All Africa Conference of Churches
ACLD	Agency for Christian Literature Development
CCEE	European Roman Catholic Bishop's Conference
CCPD	Commission on the Churches' Participation in Development
CEC	Conference of European Churches
CICARWS	Commission on Inter-Church Aid, Refugee and World Service
CMC	Christian Medical Commission
CWME	Commission on World Mission and Evangelism
DFI	Dialogue with People of Living Faiths and Ideologies
PCR	Programme to Combat Racism
RCC	Roman Catholic Church
SODEPAX	Committee on Society, Development and Peace
TEF	Theological Education Fund
UIM	Urban Industrial Mission
WACC	World Association for Christian Communication
WCC	World Council of Churches
YMCA	Young Men's Christian Association
YWCA	Young Women's Christian Association



# Ecumenical Press Service

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No. 2/41st Year

17th January 1974

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CONSULTATION ON SEX DISCRIMINATION  
ANNOUNCED BY WCC WOMEN'S DESK

Geneva (EPS) - The first ecumenical consultation on discrimination against women will be held 15-21 June in Berlin, Federal Republic of Germany, under the sponsorship of the World Council of Churches. Some 120 women from all six continents will consider the psychological, biological, cultural and economic roots of sexual discrimination.

"The Fifth World Council Assembly in 1975 will focus on freedom and liberation", said Miss Brigalia Bam, convener of the June consultation who also chairs the WCC Programme Unit on Education and Renewal. "Obviously the liberation of women must be an important facet of that discussion and the Berlin Consultation will prepare women to make a significant contribution to it. In addition, we will examine action strategies for church women's groups and others desiring to work on liberation in their own milieu".

Theology, which has traditionally been male-dominated, will be explored by the consultation to see what fresh insights it may offer for human liberation.

A highlight of the six-day consultation will be a public meeting in Berlin's Congress Hall on the evening of Sunday, June 16. On that occasion Mrs. Helvi Sipilä, Assistant Secretary-General of the UN for social and humanitarian matters, will be the featured speaker. Her topic will be the contemporary situation of women and the struggle for women's rights in the context of human rights. Host for the meeting is the Women's Church Federation in Germany and Frau Hildegard Zumach of Bergisch-Gladbach will chair the meeting.

Mrs. Sipilä, a Finnish lawyer, is an authority on marital legislation, the protection of the rights of children, civic education and international development aid. From 1960 to 1968 she represented her country on the UN Committee studying the status of women. Since 1969 she has been on the Council of the Strasbourg Institute on Human Rights.

A dramatic presentation arranged by a group of British women working in the mass media will serve to open the consultation. Their production will utilize satire to point up various manifestations of sexism, particularly its universal aspects. Speakers in addition to Mrs. Sipilä include Dr. Nelle Morton, professor emeritus at Drew Theological School in Madison, New Jersey, who has been a consultant to

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Church Women United on the Woman issue. Her subject will be "Towards a Whole Theology". Discrimination in the developing countries will be outlined by Mrs. Rahantavololona Andriamanjato, a Malagasy engineer who serves as joint leader of the Malagasy Opposition party.

According to Miss Bam, every effort has been made to ensure that participants are widely representative in terms of age, race, religious affiliation, profession and nationality. Church women's organizations were asked to nominate people already active in this field if possible. A significant number of participants will also be delegates to the Fifth WCC Assembly.

The consultation will be chaired jointly by Miss Pauline Webb of London and Frau Vikarin Gudrun Diestel of Stein (Nuremberg), Federal Republic of Germany. Miss Webb serves the Methodist Missionary Society as Area Secretary for the Autonomous Churches in Africa and the Caribbean, and is a vice-chairman of the WCC Central Committee. Frau Diestel is President of the International Committee for the World Day of Prayer.

EPS

#### NATIONAL HEALTH PLANS AIDING DEPRIVED PEOPLE TO GET CMC SUPPORT

Tubingen, Federal Republic of Germany (EPS) - For the remaining two years of its life the Christian Medical Commission (CMC) will concentrate on the development of basic health services for deprived peoples. This decision was made by the Commission's six-member Executive Committee, which met here January 11-12 under the chairmanship of Dr. J.H. Bryant, dean of Columbia University's School of Public Health, New York.

"For the past five years we have been trying to persuade the Christian churches to look at the needs of 80% of the people in developing countries who still have no access to health care", said CMC's director, Mr. James McGilvray, at the close of the meeting. "But most of the churches remain committed to the maintenance of hospital services. These hospitals, in turn, are trying to follow the high standards of medical excellence taught in the West even though they realize that millions of poverty-stricken people cannot provide the support base for a Western-style hospital system".

Now the CMC is acting to implement a mandate drawn up last July which said a just system of health care delivery must work out new ways of providing a basic minimum of services for all.

Specifically this will mean focusing on national agencies doing joint planning and coordination of all existing resources in health care, whether Protestant, Roman Catholic or governmental. These already exist in several countries.

In the past six months CMC has helped to activate additional agencies in Botswana, Lesotho and Nigeria. And Kenya seems likely to follow in the next few weeks, according to Mr. McGilvray.

CMC will work closely with these groups to develop projects providing such basic services as: immunization, maternal and child care and advice on family planning, safe drinking water and waste disposal, health and nutritional education, diagnosis and treatment of simple, common diseases and facilities for referral of acute ailments.

An essential condition is that the services be available where people live. Towards this end CMC is promoting the idea of training such people as school teachers, Bible women and evangelists so they can aid in basic health programmes. It is essential to give enough training but not so much that the person leaves the area where the service is needed, Mr. McGilvray pointed out.

The Executive Committee's decision to concentrate on work with national planning agencies does not prevent the CMC from responding to any opportunity to promote these same principles elsewhere, as it has already done in Koje Do, Korea and Jamkhed, India, the CMC director stated. But a situation must offer promise of more than local impact.

EPS

#### NORWEGIAN GOVERNMENT GRANT FOR SPECIAL FUND

Geneva (EPS) - The Norwegian Government has agreed to give 75,000 N. Cr. (\$12,889) to the Special Fund to Combat Racism of the World Council of Churches. The gift came in response to a request from the Church of Norway's Council of Foreign Relations, according to its general secretary, the Rev. Gunnar Stalsett.

This is the third government making a contribution to the Special Fund. Last month the Dutch Government decided to give 500,000 guilders (\$179,000) through the Dutch Inter-Church Peace Council. The sum of 100,000 Swedish krona (\$24,315) was given in 1972 by the Swedish Government and a similar amount in 1973 to match the sum raised by the Swedish churches.

EPS

## SODEPAX MANDATE PROLONGED 'TIL 1975

Geneva (EPS) - The Steering Committee of SODEPAX (Committee on Society, Development and Peace) has expressed gratitude to the World Council of Churches and the Pontifical Commission Justice and Peace for extending its mandate until the end of 1975. This will "give time for the process of evaluation that is desirable at this stage of SODEPAX's existence", the committee stated at the conclusion of its meeting here January 14-15.

In a separate action the Steering Committee asked the Geneva-based secretariat:

- to make an analysis of SODEPAX's activities since its inception in 1968;
- to take further the reflection on its theological significance already started by an ecumenical group of theologians in Paris; and
- to consider the implications for SODEPAX and its future of the study being undertaken by the Joint Working Group between the WCC and the Roman Catholic Church on the whole field of ecumenical collaboration.

At the same time, the staffs of the Pontifical Commission and of the WCC's Commission on the Churches' Participation in Development (CCPD) were asked to consider jointly the present role of the churches in development, in view of the enormous changes in the world political and economic situation since the Beirut Conference which SODEPAX organised in 1968.

The Steering Committee also received reports on the activities of the Pontifical Commission and CCPD and on the SODEPAX programmes in Ireland and East Asia.

The Irish Consultation held at Sommieres, France November 19-23 (EPS No. 33) and its possible follow-up in Ireland were discussed in detail. Father Joseph Spae, general secretary of SODEPAX, reported on his recent visit to East Asia where he attended the launching of the Asian Cultural Forum on Development (ACFOD) which took place in Colombo, Sri Lanka December 6-8 during a meeting of national coordinators of SODEPAX programmes in Asia.

The co-chairmen of SODEPAX are Mgr. Joseph Gremillion, secretary of the Pontifical Commission Justice and Peace (1967-1974), who has just taken up a teaching post at Notre Dame University in USA, and Prof. Max Kohnstamm, president of the European Communities Institute for University Studies in Brussels, who was recently appointed president of the new European University Institute in Florence.

US CHURCHES CHALLENGE 22 FIRMS  
DOING BUSINESS IN SOUTHERN AFRICA

New York (EPS) - A coalition of 10 US religious organisations have filed resolutions with 22 corporations doing business in white-ruled Africa.

For the third straight year the Church Project on US Investments in Southern Africa is challenging US multinationals either to reveal the facts behind their operations or to cease activity in the affected areas.

Participants in the church coalition include the National Council of Churches, the Friars of the Atonement (a Roman Catholic order) and the following Protestant denominations: United Methodist, United Presbyterian, Episcopal, American Baptist, United Church of Christ, Christian Church (Disciples of Christ) and Reformed Church in America. Also taking part is the Unitarian-Universalist Association. The 10 church groups hold stock valued at \$700 million, some \$17 million of which is invested in the 22 corporations under fire.

Last year the coalition filed resolutions with 11 companies asking them to issue comprehensive reports to their shareholders on company operations in Southern Africa. More than half voluntarily agreed and the resolutions were withdrawn. Two companies that refused, International Business Machines and General Electric, are targets of this year's campaign.

Six of the churches are asking Exxon not to drill off the coast of Guinea-Bissau on a concession it holds with Portugal, since Guinea-Bissau's independence has now been recognised by 71 nations. Three others are questioning the activities of Gulf Oil, Texaco and Bethlehem Steel that appear to support Portugal's oppression of Angola and Mozambique. Still others criticize operations in Namibia on concessions with South Africa, which is occupying the country illegally.

Speaking at a press conference, Dr. Sterling Cary, president of the National Council of Churches, reported progress in a campaign begun last year to halt a series of loans totaling \$210 million to the South African government by American and European banks. He said City National Bank, Detroit, agreed to make no further loans; Merchants National Bank, Indianapolis, got out of its loan; and Central National of Chicago followed a similar policy.

EPS

## DROUGHT SPREADS TO SUDAN

Geneva (EPS) - Drought is affecting several thousand people in the Bahr el Gazal province in southern Sudan. According to the Sudan Council of Churches' Commission for Relief and Rehabilitation, some areas have not had any rainfall this year and people have sold their cattle and eaten next year's seed.

Consultations within the Sudan and also in Europe and North America will determine the appropriate church response to this new area of need. So far drought affects six countries in West Africa in the Sahel zone, Ethiopia and northern Kenya.

Meanwhile, the Commission on Inter-Church Aid, Refugee and World Service of the World Council of Churches announced that more than \$950,000 has been secured towards the second phase of the post-war relief and rehabilitation programme in Sudan estimated at \$1,178,433.

The new programme, which runs from November 1973 to August 1974, covers the building of nine nucleus villages, water development, medical work, self-help development programmes, the supply of drugs and medicines, technical training and an agricultural programme. In addition, support is being sought from churches and agencies around the world to rebuild damaged churches and pay administrative help for the Sudan Council of Churches.

In the first phase of Sudan reconstruction, the World Council of Churches channelled \$2,774,586 to church-related programmes.

EPS

## LUTHERAN/ROMAN CATHOLIC COMMISSION MEETS

Rome (EPS) - The joint commission between the Lutheran World Federation and the Vatican Secretariat for the Promotion of Christian Unity held its second meeting here January 8-12.

Following up a suggestion in the "Malta Report" calling for further study of the different understandings of the ordained ministry in the Roman Catholic and Lutheran churches, the commission discussed two papers. One by Prof. Adolf Martin Ritter, Lutheran, reported historical research on "The Early Christian Church and its Significance for the Structures of the Church Today". The second by Dr. Vinzenz Pfnur, Catholic, reported on "The Problem of the Ministry in Today's Lutheran-Catholic Dialogue". It was agreed that a number of questions as to the office of a bishop need further study. The commission now turns its attention to the Eucharist, taking into account the mounting number of ecumenical studies on it.

EPS



CLOSING OF JAPANESE THEOLOGY  
DEPARTMENT BRINGS PROTEST

Heidelberg (EPS) - Nine German and Swiss theologians who have taught at Aoyama-Gakuin University in Tokyo have sent an open letter to the school's board of trustees asking a reconsideration of the decision to close the theological department.

Scholars in this department have made "a great contribution to theological investigation in and outside of Japan", according to the open letter. And, it maintains, the closing would cause "great harm to the reputation of the university in particular and to Japanese Christianity in general".

Expressing "dismay" that the conduct of individual teachers has caused the closing of a whole department, the letter contends "it is the right and even the obligation of a university teacher to take a position in a university conflict. In principle, a teacher should not be punished for expressing such an opinion unless he thereby violates the law or his obligation to the university".

Signing the letter are the following: Gunther Bornkamm and Heinz-Eduard Todt, Heidelberg; Gerhard Friedrich, Kiel; Ferdinand Hahn, Mainz; Werner Kohler, Berlin; Ulrich Luz, Göttingen; H.J. Margull, Hamburg; Jürgen Moltmann, Tübingen; Eduard Schweizer, Zurich.

EPS

WEEK OF PRAYER FOR UNITY OPENS

Geneva (EPS) - Beginning Jan. 18, Christians in many parts of the world will be coming together across denominational lines for a week of prayers for unity.

"Let every tongue confess that Jesus Christ is Lord!" proclaims this year's theme of the annual Week of Prayer for Christian Unity, using words taken from St. Paul's Letter to the Philippians (2:11).

The theme was selected by an international, inter-faith committee working under the auspices of the World Council of Churches and the Vatican Secretariat for Christian Unity.

EPS

## NEW GREEK PRIMATE ENTHRONED

Athens (EPS) - Bishop Seraphim, 61, Metropolitan of Ioannina, was enthroned as Primate of the Greek Orthodox Church in ceremonies yesterday in Athens Cathedral. He was officially chosen by the President of Greece, Gen. Phaidon Gizikis, after he had received a majority of the votes in an assembly of bishops purged of the supporters of Archbishop Hieronymos.

The latter resigned on December 15 saying he had repeatedly been under fire in ecclesiastical and political circles. He had headed the church since 1967.

Archbishop Seraphim studied theology at Athens University and was elected bishop in 1949, 11 years after his ordination. He became bishop of Ioannina in north-western Greece in 1958. During the German occupation of Greece he fought with resistance movements and it was then that he met Gen. Gizikis.

The Ecumenical Patriarch has expressed satisfaction at Bishop Seraphim's election. And Dr. Philip A. Potter, general secretary of the World Council of Churches, also sent a telegramme to him.

The new primate will have the difficult task of uniting the bishops of his church and revising the constitution of the Church in a manner satisfactory to the government and the hierarchy, a large number of whom believe the government interferes far too much in the church's affairs.

EPS

## CANON CARR CONDEMNS AMIN "TERROR"

Nairobi (EPS) - Canon Burgess Carr, general secretary of the All Africa Conference of Churches (AACC), has told President Amin of Uganda to end the disappearances and executions in his country. Since General Amin seized power in a coup in 1971, there have been frequent reports of the murder of political opponents and the abduction of leading figures in different walks of life.

In a speech opening a consultation on lay and leadership training at the Limuru conference centre this week, Canon Carr pointed out that all Uganda's economic successes would be of no value "so long as Ugandan citizens--men and women, boys and girls--are haunted and terrorized by lawlessness masquerading in the guise of defending national security".

The Liberian-born general secretary reminded Uganda's president that a real economic revolution depends on the measure of justice it brings to the people. "General Amin must stop immediately the situation in which reports are received of Ugandans disappearing and subsequently being executed by the Army and security forces".

EPS

# THIS MONTH

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1399



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**photo oikoumene**

During his visit to North Vietnam, the Rev. Graeme Jackson, acting director of WCC Commission on Inter-Church Aid, Refugee and World Service (CICARWS), talked with government officials about medical needs. (1399) Mr. Jackson (second from left) was received by Vice Minister of Health, Dr. Nguyen Van Tin, and visited (1400) Hai Duong Hospital, which twice suffered bomb damage. See his report on North Vietnam life in this issue. (1401) Rila Monastery, a reservoir of Bulgarian culture since 10th century, was scene of recent CICARWS meeting. (1402) Preses Hans Thimme (at microphone) presided over the sessions. With him (left to right): Bulgarian Pastor Simeonoff; Rev. Albert Nicolas of France; Dr. Alan A. Brash, outgoing CICARWS director; and Mr. Jackson. (1403) Culmination of the inaugural meeting for Caribbean Conference of Churches was an agape meal and worship service symbolizing the desire of 14 member churches to witness together in the Caribbean.

# THIS MONTH

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Cover Photo: Nutrition centre serves 12 mountain villages above Port-au-Prince	

## NORTH VIETNAM - AN UNUSUAL ASIAN COUNTRY

Hanoi (EPS) - North Vietnam or, to give it its proper name, the Democratic Republic of Vietnam, means different things to different people. To some it speaks of the advancing tide of communism which threatens all that the free world treasures most. To others it speaks of a people who have struggled bravely, and successfully, against the combined forces of colonialism, imperialism and capitalism.

To many it is a home to which they fear to return yet where loved ones still live; to others it is a symbol of hope for humanity in a world increasingly forgetful of basic human values.

Few of us know much about it, for it is not included on the itineraries of tourists. No travel agent offers "ten glorious, carefree days in Hanoi".

On the surface it is like any other Asian country. Great expanses of green rice fields lie beneath a hot, blue sky and the sweat trickles down one's face. Houses of thatch and earth are interspersed with small brick and tile buildings in the villages. Women wearing black pyjama suits take vegetables and fruit to market, carrying them in baskets slung on the end of shoulder poles. A boy sleeps in the shade of his hat on the back of a buffalo.

And while the City of Hanoi, with its wide, tree-lined streets and open spaces, speaks of earlier French planning, the hordes of people living cramped together remind one that this is Asia.

But Hanoi is not a typical Asian city. It is cleaner than most. There are no beggars. The children show no signs of malnutrition. There are no shanties on its outskirts--no slums in its centre. The streets are crowded not with motor cars or Hondas but with bicycles. There are no multi-coloured advertisements--no gay, attractive shops and bars; but a girl can go out alone and unafraid at any time of the day or night.

The people are charming. On the streets where we wandered at will they are shy, because foreigners are not frequently seen. But they quickly respond to a smile or a friendly gesture. The North Vietnamese one meets officially or socially are quiet, dignified, courteous and, as the ice thaws, warm

and friendly--glad to talk about their country, interested to learn about yours, and, when there is time to relax, to exchange ideas.

### *Hunger is Banished*

As one learns more, through conversations or reading the books available in the foreign-language bookshop, one finds that indeed this is not a typical Asian country. For this is a country where hunger, ignorance, disease and unemployment have been banished. It is not a wealthy country and arable land is relatively scarce; yet for 10 years the price of rice has remained the same, and the people have had enough money to buy the food they need.

In 1948, 90% of the population was illiterate and there were only 200,000 students in 3,000 schools. Today everyone can read and write and there are 4½ million students in 11,500 schools.

### *Health Centre at Work*

Statistics on medical facilities are equally remarkable. Practically everyone in North Vietnam whether he lives in town or country is within reach of medical attention. Or rather it would be truer, though even more remarkable, to say that the health of every North Vietnamese is constantly cared for by the medical services of North Vietnam.

In almost every village there is a Rural Health Centre staffed by an assistant doctor, nurses and midwives, assisted by trained volunteers. Here each member of the village community can be treated, either by Western or by traditional methods. The main aim of the centres, however, is not to treat the sick, but to maintain the health of the population so people do not fall sick.

Great initiative is taken, and much success achieved, in ensuring a pure water supply and the adequate disposal of rubbish including human excrement, which is sterilised and then used as fertiliser on fields or vegetable gardens. Mass vaccination is practised. Prenatal examinations are given to expectant mothers who come to the Health Centre for the birth of their children and are sent home after being taught how to care for them and after the babies have been vaccinated. Family planning is taught and encouraged.

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Bicycles are the mode of transport on Hanoi streets, remarkably clean and unobstructed.

The Rural Health Centre I visited had 10 beds--all empty. Serious medical work had started in the village 10 years previously. At that time the average villager was unfit to work 14 days each month because of poor health. Today he is fit on 28 days. Epidemics are a thing of the past. Each house we saw had a neat, cement-lined well adjoining it, an enclosed bathroom and a double septic tank latrine.

The midwife in charge of the maternity ward had a chart on the wall of her office showing the dates when expectant mothers were due to come in for the birth of their children, so she could remind them if they did not appear. In this village, the infant mortality rate was as low as 10 per 1,000 and the family planning programme has reduced the population growth from 3% to 1.5%.

In this particular village of 3,000 inhabitants, 48 people were actively involved in the work of health care. This included the assistant doctor and other staff of the centre, who were full-time professionals, and also many voluntary groups all of whom had had at least two weeks of full-time training. The entire cost of the centre was borne by the village.

Patients who are more seriously ill are referred to the appropriate District Hospital and, if necessary, to the Provincial Hospital. Each of the 26 provinces has a general hospital with 250 to 500 beds, depending on the size of the province.

The Provincial Hospital is the centre of medical research for the province and also lays down the strategy for the work of the District Hospitals and Rural Health Centres. It offers training to assistant doctors and nurses and a final point of referral for all but the most gravely ill patients of the province, which may number up to 2 million people. Major surgery can be performed here and there are all the specialised departments and medical facilities one would expect a good general hospital to contain.

#### *WCC Aid*

The \$2 million assistance programme recently promised by the Board of the World Council of Churches'

Fund for Reconstruction and Reconciliation in Indochina will help to rebuild and re-equip one of these Provincial Hospitals. Every one of the 26 provincial hospitals was damaged or destroyed by the bombing that took place during the war. Since they form the apex of the health care system, which focuses in practice as well as theory on maintaining the health of the ordinary people of the country, this way of using money given for reconstruction in Indochina makes sense.

One cannot help but be enormously impressed on visiting North Vietnam to see what has been accomplished there during the past 25 years. The achievements do not consist in high-rise apartments, six-lane motorways, gleaming modern factories, an abundance of cars, transistors or washing machines for the few. Rather, they consist in the elimination of poverty, disease, ignorance, malnutrition and unemployment among the whole population. Somehow the energies of this gentle, tough, hard-working people have been harnessed, not to pursue the goal of individual advancement and wealth, but on behalf of the total welfare of the entire community.

In the mind of the sceptical Westerner raised on the fear of communism and a belief in the values of our so-called free Western democracies, the question must arise whether these things have been achieved at the price of personal liberty and the crushing and moulding of the human spirit into one uniform pattern. To debate such questions will no doubt relieve the tedium of many of our leisure hours but the memory of the courtesy and gentleness and pride of the people I met; of the straight-limbed, clean-skinned, clear-eyed children playing on the streets of Hanoi; of a crowd enjoying itself at the circus one evening; of the cheerful, alert men and women I saw in Hanoi and the villages round about, leaves me in no doubt as to the answer I would give to that question.

Graeme C. Jackson  
Acting Director, Commission  
on Inter-Church Aid, Refugee  
and World Service

## THE PLIGHT OF AFRICAN WIDOWS

Accra, Ghana (EPS) - Living patterns of Ghanaians have improved in many respects. But when it comes to the treatment of widows, one can say without hesitation that the people's behaviour seems to be getting worse.

My own ethnic group are the Fantes, who live along the Ghana coast. Among the Fantes, widowhood is bad luck. A widow is looked upon as a person carrying ill luck on her trail and is treated differently from other women.

When her husband dies, even if she is living with him under the same roof, a Fante woman has to be informed officially by the man's relatives that

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her husband is dead. She has no right to go near the body.

Invariably, she is asked to submit all the keys to the man's trunks, wardrobe, etc. and his relatives ransack them to select the clothing for the burial. Only when the man is laid in state is the wife allowed to see the body.

The widow has to provide the coffin, spices, trinkets and other burial things. The higher the man's status in society, the more the widow will have to spend. If the widow's children are grown up, then they are asked to provide the burial things.

Often the relatives of the dead man refuse the coffin or the bedding or the shroud offered by the widow because in their estimation, the funeral furnishings do not befit the status of the man. The widow considers herself lucky if her things are accepted and she is allowed to sit by the body as it lies in state.

If she is banned from the body and all her things refused, there is big trouble ahead.

This kind of treatment is meted out both to a woman who has been living happily with her husband and to a woman who might have separated from him just prior to his death, so one is at a loss to discover the criterion for such treatment. Many people believe it is done so that later on the relatives can take possession of the man's belongings, with the excuse that they refused her burial things and therefore she has no right over the possessions. This has no basis in law, but it is done all the same.

### *Anything Can Happen !*

The widow faces other privations. The relatives will insist that she shave off her hair as a sign of mourning for her dear husband. In some cases, the widow is allowed to "redeem" her hair by paying a certain amount of money to prevent her head being shaved. In some cases the relatives will shave off her hair by force. The widow has to walk about barefooted and sit at a particular corner of the hall on a mat or a low stool. She is not to shake hands with any sympathisers or to speak during certain periods of the day.

In some areas a widow is made to carry fire at midnight and parade in the streets shouting "Move off! move off! It is bad luck to meet me!" until she reaches the seashore. In most cases the relatives shower the widow with abuse and accusations. "She has killed her husband and has stolen the man's property" is a common assertion.

Sometimes, even before the man is buried, an inventory of his personal effects is taken and his widow questioned under oath about whether there is any money hidden somewhere or any property she is aware of.

All this is done while a woman is in a state of shock. It is often done under duress. Some wo-

men have even been beaten up.

After the burial anything can happen to the widow. In some cases she is allowed to stay in what has been her own home until the final funeral celebrations. In a few cases she is driven out immediately after the burial.

More often than not, long litigation follows the man's death (unless he dies a pauper). The relatives take one side, her children take the other. If the man leaves no will, the widow may lose everything unless she is able to resort to court action. Even where there is a will, the relatives have been known to go to court to contest it. Often they win because not many widows have the strength or resources to fight legal battles.

The treatment a widow receives depends on two major factors. The first is the sort of people who constitute the husband's family. Education has nothing to do with this, because often the worst offenders are educated people. Greed is more important in determining their behaviour.

The second factor is the amount of courage possessed by the widow. If she is brave and not superstitious, she is able to challenge the man's relatives in one way or another. And if she gets the backing of her own relatives, she will get less rough treatment.

### *Where is the Church ?*

It is a sad fact, but it seems to me that the Church does nothing whatsoever to help widows at a time when they need comforting most. All a church does is to conduct a burial ceremony either in church or at the graveside--if a man is considered worthy of a church burial.

What happens to the widow and her children is not the church's business even though the couple may have been staunch church members. The widow is at the mercy of the man's relatives, who, under the mantle of 'tradition', will do whatever they like to her.

At a women's leadership training seminar in Liberia which discussed the suffering widows experience from these customs, Mrs. Maude Solarin, a Nigerian Christian Council organiser, pointed out that the Church had a responsibility towards widows, to let them know they had someone to turn to for support.

Women have held conferences in several parts of Africa recently to study their position under the law in the different countries and to plan together how to improve the lot of widows. Until this happens, unhappiness, enmity and ill-felling will breed in our societies between the widow and children of a dead man and his family.

Mrs. Kate Abbam  
Editor of Obaa Sima  
(Ideal Woman)

(This article is published jointly by THIS MONTH and AFRICA ACTS, feature service of the All Africa Conference of Churches)

## CHURCH LIFE IN BULGARIA

Bulgaria, situated in the heart of the Balkans, is little known in other parts of the world. The land area is relatively small, about 111,000 square kilometres, but it is well cultivated and fertile. Roses are among the leading agricultural products of this beautiful country. Some 9 million people live there together with a number of different minority groups: Turks, Armenians, Greeks, Russians, Gipsies and Jews. Sofia, the capital, is an industrial centre of around one million people.

Founded in 681, the Bulgarian state became an important political entity in the Middle Ages with a culture which was stimulated and encouraged by the Orthodox Church. Much was lost during the long period under the Turkish yoke, which lasted from 1393 to 1878, but one thing that remained firm was a sense of identity, kept alive during this long occupation by the monks and priests of the Church. Liberated twice by the Russians, in 1878 and 1944, friendship between the two countries has remained strong.

Today Bulgaria is a socialist state, which has developed rapidly in the last quarter of a century. From a backward agrarian country it has moved into both heavy and light industries and encouraged modern agricultural methods and research and cultural institutes. The government follows a fairly orthodox communist line.

Prof. Todor Sabev teaches at the Theological Academy of the Orthodox Church in Sofia. He is a member of the Central Committee of the World Council of Churches and vice-chairman of its Commission on Inter-Church Aid, Refugee and World Service (CICARWS). Here he answers questions put by Stephen Whittle of the WCC staff.

**Whittle:** The Church in Bulgaria played an important role in creating and keeping alive the spirit of the nation. Does the Church still play that same role today?



**Sabev:** The role played by the Church in creating Bulgarian culture and safeguarding the people from assimilation during the five centuries of Turkish rule has been universally recognized--even by Georgi Dimitrov, the founder of our modern socialist state. Communists have recognised the important

social role of the churches because Christians work in the factories and in the cooperatives to create the new society. The Church is closely linked once again with the ideals and struggles of the people--with their hardships and their successes. During the last 10 years the churches have played an increasing part in the movement for peace and in movements aiming to bring about

better cooperation between Church and people. Our fellow citizens know we are interested in establishing peace and social justice, friendship and cooperation between the nations. This is a fact that has to be recognised even by those who oppose us. The recent CICARWS meeting held in Sofia was a fresh contribution towards recognising the public role of the Church. At the same time it helped bring greater awareness of the WCC as a supporter of unity and justice between men.

**Whittle:** How many Christians are there in Bulgaria today?

**Sabev:** According to the data we have, there are approximately 6,000,000 baptized Orthodox (that does not mean they are all active believers). But no official statistics are kept in the country. There are 11 Orthodox dioceses within Bulgaria and two more in North America (the USA and Canada) and Australia. There are also parishes in Istanbul, Romania and Hungary. Serving the church are 12 metropolitans, 10 bishops, 1,500 priests and 400 monks and nuns who work in more than 3,700 churches and chapels and 120 monasteries throughout Bulgaria. The Orthodox Church also has two institutions for theological education with some 320 students, church farms, a publishing house and workshops supplying liturgical needs--candles, vestments and so on.

The next largest group of Christians is the Roman Catholic Church with 50,000 members and 40 priests. Linked closely with them are the 10,000 members of the Uniat Church (Roman Catholics of the Eastern Rite). The Protestant churches are quite small, about 50,000 people, spread between the Congregational Church, the Methodist Church and Baptist, Pentecostal and Adventist congregations.

### Church-State Situation

**Whittle:** How are relations between Church and State?

**Sabev:** Our relations with the State can be described as good, or at least normal, in comparison with the period of great conflict from the close of the last century until 1944. In general relationships are regulated by the Constitution of the People's Republic, the Religious Denominations Act and by the Penal Code. The basic principle is that the Church is separated from the State. All citizens are equal before the law and no privileges are recognised which are based on nationality, origin, religion or property status.

Article 4 of the Religious Denominations Act states quite clearly: "No one is to be persecuted or restricted in his civil or political rights, nor is he to be exempted from his duties, entrusted to him by the law, on account of his belonging to one or another confession or because he does not belong to any confession whatsoever". Article 2 of the same guarantees freedom of conscience and faith together with freedom to perform religious rites.

Anyone who uses force or threatens people to prevent them from practicing their religion can be

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punished by up to a year in prison. There is also freedom to build places of worship, but education is reserved to the State.

Whittle: In the last few days I have had the opportunity to travel in Bulgaria and see something of the life of the different churches. They are obviously functioning with large congregations and there are also many young people involved in worship and other activities. Many Christians in the West are convinced that they should be concerned about Christians living in the East. Do you think there is any reason for that concern, and if so, how should it be expressed?

Sabey: Naturally during the difficult period of the Cold War there was little opportunity for the churches in East and West to know one another or to have many contacts, so the concern of our brothers and sisters in the West and their determination to help us was understandable. Propaganda was very strong. Of course, there were difficulties but not in the way that our friends understood. As I have already said, the law of our country gives the Church the opportunity to accomplish its mission, to live and to worship.

It is now time to stop generalising about the life of the churches in the East from certain fragmentary facts which are interpreted on a Cold War basis. The situation is different in each of the countries and generalization is both harmful and dangerous. People who have taken the trouble to visit the different countries have found the situation is not what they had imagined.

Of course, Christians should be concerned about one another. That is why we here in the East are very concerned about our brethren in the West. We believe that we each have the same tasks and also the same difficulties in proclaiming the Gospel. We don't need a special concern for the churches in the East but mutual aid between all the churches and a strengthening of brotherly solidarity.

We have to find new ways of educating a new generation of believers through new means, because the traditional forms of education are no longer available. That is one reason why we would like to have more contacts so as to obtain a better overall view. But in general the Orthodox Church has many good possibilities in the Bulgarian situation, better in many ways than those of the minority churches. We have to think about this and try to find ways of helping them.

### *Ecumenical Relations*

Whittle: Of course, the Orthodox Church is very large in comparison to the Protestant churches. Do you in fact have good relationships?

Sabey: As in many other places the minority churches have difficulty in building up their organisation. For example, there are only 650 Baptists in Bulgaria spread out all over the country. They obviously don't have the same possibilities as a larger and stronger group. We are still at the very beginning of the ecumeni-

cal road here. Nevertheless, our personal contacts are good and the results of our common ecumenical work have been very encouraging and promise even better successes in the future. Again, the CICARWS meeting will be a great help in stimulating ecumenical cooperation. Moreover, the fact that so many guests came from the other socialist countries was important for our regional collaboration.

Whittle: How would you describe the major challenges facing the churches in Bulgaria today?

Sabey: I would say the greatest task confronting us is to direct the mission of the Church along the right road. We urgently need new methods for mission which take into account our tasks and the traditions of the faithful, especially with regard to the problems facing man and society today. A particular concern of ours is the preparation of a new edition of the Bible in Bulgarian, the training of clergy who can meet the increasing demands of the Church and the improvement of our ecumenical activities.

Whittle: Are you hopeful about the future life of the churches?

Sabey: Yes. But my optimism is not just based on the Christian imperative of faith and hope--the eternal teaching of the Church as a sign of God's transcendent power. We have had decades of experience and seen the good results of the life of the Church in socialist countries. Christians have their place in the life of our socialist nations. The churches are carrying out their mission, which is acquiring new dimensions in the new social conditions of Bulgaria. We are working in the service of men and society and the fruits of the mission are very hopeful.

EPS

## CARIBBEAN DEVELOPMENT

Bridgetown, Barbados (EPS) - In most people's minds the Caribbean conjures up pictures of paradise lost, islands in the sun, glaring white beaches, calypso music and scores of friendly people at your disposal. All that can be found provided you are an affluent citizen of the northern hemisphere.

But the Caribbean is also a place of enormous cultural and ethnic diversity. Here people struggle to forge a truly Caribbean identity out of the heritages of Caribbean Indians, European conquistadores, African slaves and Asian labourers who came after the abolition of slavery in the 19th century. Caribbean people share a history of dependence and exploitation, but that history and the culture and loyalties it has created are precisely what stifle attempts at regional integration and cooperation.

The region is comprised of colonies, self-govern-

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Education for development and conscientization are most successful in places where development is actually taking place.

One graphic illustration is in the project at Fort Jacques and Bellevue de la Montagne in the mountains above Port au Prince, Haiti. With a small grant from Service Chretien d'Haiti residents of 12 villages have been able to terrace the mountain for vegetable plots and fruit trees, start a credit cooperative and handicrafts production. Through organisation they now know they can improve their situation.



1404

(1404) Elias Tamari, secretary of Service Chretien d'Haiti, consults on reforestation programme with president of local farmers' union at Fort Jacques.

(1405) Classes are held in community facility built by the people themselves

(1406) Digging an irrigation ditch becomes a community project in which everyone helps. (1407) What was once time-eroded mountain soil is now terraced into neat plots for planting. (1408) Reforestation programme will eventually improve both the quantity and quality of the soil.



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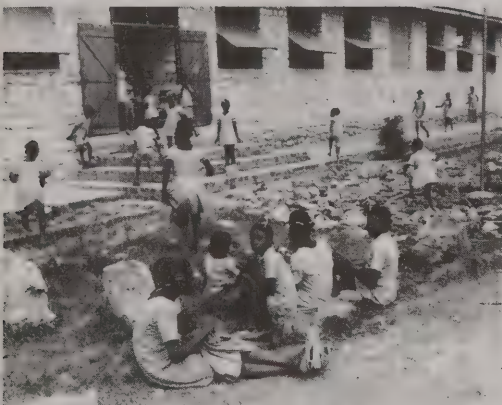
(1409) Fort Jacques Community Centre provides classroom space for village children. (1410) For Haitians "development" means a source of healthful drinking water. (1411) Indigenous arts and crafts are encouraged through a handicrafts production centre.

For more details about this Haitian programme see "Caribbean Development" by Reinhild Traitler elsewhere in this issue.





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ing territories, independent nations and the only country in the Western hemisphere that can boast of having gone through a successful revolution, Cuba. It also has the least developed country of the hemisphere. Haiti, with an average income of US \$70, ranks among the 25 poorest countries in the world.

Development problems vary from island to island. For the Leeward and Windward Islands, smallness and comparative lack of resources greatly hampers development efforts. Most have fewer than 100,000 people. Traditionally they have lived on agriculture but with farm products fetching less and less on world markets, new sources of foreign exchange had to be found.

Only a decade ago tourism was hailed as the solution to the islands' development problems. But economists and politicians soon realized tourism had limitations. For one thing it is subject to seasonal fluctuations. Also much of its foreign exchange earnings go to purchase high-priced imports needed for catering. Moreover initial investment is high. Consequently most of the tourist facilities are owned by foreign entrepreneurs who shape the style and pace of development in the region.

From a social and cultural point of view, the ill effects of tourism are even more staggering. A consultation sponsored by Christian Action for Development in the Caribbean (CADEC) in 1971 pointed out that in countries with a history of slavery, a large influx of predominantly white tourists might help to perpetuate a slave-master pattern and breed a kind of cultural neo-colonialism.

In addition to the racial implications, tourists demonstrate a culture of affluence, especially in the Caribbean which deliberately caters to the high-income tourists of the North Atlantic countries. The local people become the picturesque poor in the photo albums of tourists who have descended from the comfort of their Hilton Hotels and Holiday Inns into the squalor of urban slums and rural shacks.

### *Without Tourism What ?*

Still, even the concerned are plagued with the problem of how to develop without tourism. Export crops such as bananas and sugarcane meet increasing competition on world markets. Agricultural diversification is still lacking to a great extent and there is little local processing of agricultural products. The greatest bottleneck, however, is the people's attitude towards agriculture.

Centuries of forced agricultural labour coupled with an urban-oriented educational system have debased farm labour and turn people's aspirations towards the towns and white-collar work. This trend is paralleled by a large-scale brain drain of skilled personnel. The Peace Corps volunteer manager of St. Vincent's handicrafts cooperative observed sadly, "We trained a Vincentian for two years and now he has accepted a job in New York".



Paradoxically enough a region possessing one of the world's most renowned facilities for the study of tropical agriculture has difficulty finding trained agricultural personnel. Qualified West Indians seek to leave for the U.S., Canada, Great Britain or one of the bigger islands, where opportunities are more plentiful and eventual material rewards higher. This trend from the rural areas to the towns is hard to reverse so long as

the city has a monopoly on power, wealth, facilities and glamour.

In the bigger islands urbanization has had disastrous effects. The downtown areas of cities such as Port of Spain and Kingston have turned into slums and squatter settlements: thousands of people have left an unprofitable livelihood in the countryside in the hope of finding the promised land in the cities.

And surely the promised land is there, right before the eyes of the poorest of the poor. But the gap separating Beverly Hills, the rich man's residential area, from the slums of Kingston's poor Lazarus cannot be closed. And the shockingly privileged few of Jamaican society who live by the exploitation of the many typify the exploitative relationships that dominate the international scene.

While there is mounting criticism among scholars, students and an increasing number of church people, many Caribbean governments still covet foreign investment as the easiest and quickest path to economic development. But the very poor are being left out completely. How can they reap some benefits immediately, how can they affect the decisions that shape the process?

These are crucial questions for people concerned about Caribbean development. How can churches respond to this challenge as they get involved in development work through Christian Action for Development in the Caribbean, the agency of the new Caribbean Conference of Churches?

To make development the business of the many instead of only the initiated few is not easy. It involves no more and no less than changing people's minds and the ideas they have about themselves and their role in society. But why should people change if they see no possibility of gain? The much talked-about process of education for development and conscientisation can unfold only as development actually takes place.

Strangely enough, the country where I saw this

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happening was Haiti. One might think the Haitian situation uncondusive to a people-generated development. After all, the country is still suffering from years of political repression. Although the situation is improving, it is not clear how far the trend will go.

The economic situation is no better: once one leaves the city and enters the countryside it is difficult not to be overwhelmed by the poverty and lack of decent living conditions. All statistics show a standard of living far below that of other Caribbean islands. Formal education reaches only 15% of the population, roads are almost nonexistent, making transportation and communication very difficult. Development is simply not happening.

### "I Saw it Happening"

Yet, there is an enormous drive among the people to organize themselves and improve their situation: The president of the council of farmers' cooperatives of Fort Jacques and Bellevue de la Montagne was justly proud of the achievements of the 12 villages on the mountains above Port-au-Prince. What was once time-eroded mountain soil is now terraced into neat plots where vegetables, fruit and trees are growing. Villagers have become involved in a huge reforestation programme which will eventually influence the quantity and quality of the scarce mountain soil.

The villagers have also started a credit cooperative and a handicrafts production centre, built community facilities and training centres and asked for social workers and agricultural advisers to come and help them.

"No one would have given us a cent when we started 22 years ago", the president told me over the traditional cup of coffee which is always ready even in the poorest household in Haiti. "We were just farmers, we only spoke Creole, we didn't know the ways of the world".

"Then Service Chretien d'Haiti gave us a grant of \$7,000. They trusted us--even though we were just farmers".

Perhaps this is the most important change that has taken place in Bellevue de la Montagne: the awareness is not simply the result of outside money. It has come from the victory over the mountain, the first harvests collected from the newly terraced slopes, the road the villagers build to connect their scattered villages. It has come through the involvement of the people themselves in achievements affecting their lives, individually and collectively.

Of course, conditions were somewhat favourable. If the issue had been land reform--as it is in St. Vincent where eight families own practically all of the arable land--an improvement of the soil would not help, since the poor peasant would receive no benefit from it. Under such conditions it would be much more difficult to mobilize people for their own development. Immediate benefits are the strongest type of motivation to initiate and sustain the long and protracted struggle for development.



Here is where the churches can play an enabling and supporting role. Whether it be CADEC in the English and Dutch-speaking Caribbean, or CHED, the newly formed Haitian Ecumenical committee for development, they will have to ensure that development is a people's movement. This may ultimately lead to political involvement and even confrontation. But if the Caribbean churches are serious about their solidarity with the poorest of the poor, they should prepare for that.

Reinhild Traitler  
Secretary for Research,  
Commission on the Churches'  
Participation in Development

## News Round-up

Geneva (EPS) - January is the month in which churches in many parts of the world celebrate the Week of Prayer for Christian Unity. On this occasion Protestants and Roman Catholics jointly assess the degree of unity thusfar achieved and pledge themselves to work for that fuller unity which Christ wills for his Church.

At international level Jan Cardinal Willebrands, president of the Vatican Secretariat for the Promotion of Christian Unity, stated: "In our relations with the World Council of Churches we are reaching a deeper level although the decision of the Roman Catholic Church not to join the WCC has of course created difficulties." Referring to the latest report of the Joint Working Group (WCC/RCC), he noted that the plan of work for the next three years is based on the affirmation that the great problems and tasks that now concern the churches are viewed in the same way by the two bodies.

The cardinal termed the forthcoming Fifth Assembly of the World Council at Jakarta "an ecumenical event of prime importance" which concerns all Christians and therefore the Roman Catholic Church. His secretariat will cooperate in every way possible, he stated.

In Poland the Week of Prayer marked a turning point in relations among Christians when the Polish Ecumenical Council accepted an invitation from the Catholic Church to hold joint observances throughout the country.

In France the Orthodox Church participated for the first time in the preparation of a religious television programme broadcast over the state network on January 20. It included segments on an African Catholic liturgy, the spiritual life of the Orthodox, and Pentecostal and charismatic groups in France and the USA. Following a common liturgy, the Eucharist was celebrated separately.

In the USA some 400 radio stations aired a special half-hour programme "Teach Us to Pray" which contained material from INTERVOX, the WCC's taped information service, including Konrad Raiser's reflections on "What will 1974 bring ecumenically?" The programme was prepared by the Graymoor Friars of Garrison, New York, and the Sacred Heart radio and TV apostolate in St Louis, Missouri.

In Italy, history was made on January 27 when 3,000 Protestants and Roman Catholics attended an ecumenical service in the cathedral of Trent, where a little more than four centuries ago the Council of Trent signaled the start of the Counter-Reformation. In the course of the service 400 pastors and priests from Italy, Federal German Republic, Switzerland and Austria exchanged "the kiss of peace". The archbishop of Trent announced his intention to invite the Synod of the Evangelical Lutheran Church in Italy to meet at a Catholic retreat centre next year. Meanwhile Protestants and Catholics in Trent and Bolzano have organised a regional ecumenical commission.

In Great Britain much of the impetus for ecumenical cooperation is found at local level - shared churches, team ministries, "ecumenical parishes". Increasingly the large denominations are thinking in terms of joint response wherever new demands are made of the Church. During 1973 ministers and lay people from 60 local projects met in five regional conferences to share experiences and problems. Such regional gatherings will continue this year.

● Several other developments with broad ecumenical implications took place last month. Among these was a consultation sponsored by the World Council of Churches on the theme "Biblical interpretation and its bearing on Christian attitudes regarding the situation in the Middle East". About 30 Christians from the Middle East, Europe, Asia and the USA considered how different readings of the Bible could influence or challenge political views. They agreed that both Old and New Testaments gave a central place to the claims of justice, equality, peace and love.

Justice is for all peoples, they said. This implies equal rights and equal justice for all peoples of the Middle East. The implementation of the rights of the Palestinians and the rights of the Israeli Jews should not lead to further injustice to either people.

In order to begin to redress the injustices suffered by the Palestinians, the consultation said an absolute minimum would be that the Palestinians should be guaranteed official opportunities at all levels to express and implement their identity in terms of political self-determination.

This was the first time the WCC had invited such a large number of Christians from different theological traditions and holding a wide variety of opinions on the Middle East conflict to explore possibilities for the furtherance of mutual recognition, equality and peace with justice in the Middle East. It was felt that dialogue should continue in terms of further biblical study about justice and further clarification of different approaches to the Bible. These studies should also include Jews and Muslims.

● Meanwhile a commissioner of the European Economic Community (EEC) made the first official visit of the Commission to the World Council of Churches. Mr Claude Cheysson, commissioner for development assistance, and his senior staff officials met with General Secretary Philip A. Potter and WCC staff working on development questions. They discussed European trade and aid policies, the association of 44 developing countries with EEC, education concerns and the need to change structures impeding development in both Europe and the Third World.

The two leaders agreed on the necessity to continue "critical dialogue" between WCC and EEC. Especially urgent, they said, was a new vision of international cooperation in view of the very serious crisis produced by the increase in food and energy prices throughout the world.

● Reports that the African drought has now spread to Sudan, Ethiopia and northern Kenya coincided with a statement from Dr A.H. Boerma, director of FAO, that the situation in the Sahel was worse than last year with no promises of long-term aid forthcoming from the rich nations.

Church relief workers in Sudan and Kenya report serious consequences for many people living in the affected areas. While sufficient food seems to be available in Sudan, church agencies stand ready to offer assistance if needed. Programmes mounted by the Ethiopian Orthodox Church in response to the serious famine in Wollo and Tigre include a scheme to find foster homes for more than 4,000 children orphaned by the disaster.

● The Steering Committee of SODEPAX (Committee on Society, Development and Peace) meeting in Geneva last month expressed gratitude to the World Council of Churches and the Pontifical Commission Justice and Peace for extending its mandate until the end of 1975. The secretariat was asked to analyse SODEPAX's activities since its inception in 1968, to further the reflection on its theological significance, and to see what implications there may be for SODEPAX in the study being undertaken by the Joint Working Group on the whole field of ecumenical collaboration.

● The Special Fund to Combat Racism of the WCC has received a grant of 75,000 crowns from the Norwegian Government. It came in response to a request made by the Church of Norway's Council of Foreign Relations headed by the Rev. Gunnar Stålsett.

Meanwhile, the whole question of the Norwegian church's membership in the World Council of Churches is under discussion following editorials in two Christian dailies, *Vaart Land* in Oslo and *Dagen* in Bergen. Some people think the council has not shown sufficient solidarity with minority churches in Eastern Europe, others are critical of "theological tendencies".

The Rt Rev. Kaare Støylen, primate of the Church of Norway, recalled that those who favoured membership in a world council two decades ago had not believed the ecumenical body should be founded on Lutheran doctrine.

The WCC is not a confessional body, he said. It is composed of different branches of the one Body, which is Jesus Christ.

"Other churches may feel the need for involvement in a world-wide Christian fellowship more than we do", he said. They see Geneva as a "court of appeal" when all other possibilities fail. At the same time he reminded Norwegians that discontinuance of relations with WCC would mean a denial of solidarity with churches in the Third World, some of which are the result of evangelical efforts by church-related missions in Norway.

● The Christian Medical Commission (CMC) has decided to concentrate on the development of basic health services for deprived peoples. Specifically this means working with national agencies doing joint planning and coordination of existing resources of health care - Protestant, Roman Catholic and governmental. These already exist in several countries and CMC has helped to activate three new ones in the last six months: Botswana, Lesotho and Nigeria.

● Some 120 women from six continents have been invited to participate in the first ecumenical consultation on discrimination against women to be held in Berlin, Federal Republic of Germany in June under the sponsorship of the WCC's Women's Desk. In addition to examining the psychological, biological, cultural and economic roots of sexual discrimination, the consultation

will see what fresh insights theology might offer for human liberation.

● The Orthodox Church of Greece has a new primate. Bishop Seraphim, 61, Metropolitan of Ioannina, was enthroned in mid-January as the successor to Archbishop Hieronymos who resigned. Considered by the Ecumenical Patriarchate as "a man of good will and a friend", the new primate will have the task of uniting the bishops of his own church and eliminating tensions between it and the Ecumenical Patriarchate.

● The North American branch of the World Alliance of Reformed Churches (Presbyterian and Congregational) expressed shock and concern at violations of civil and religious liberties in the Republic of Korea. These events threaten the "well-being and integrity of the people and churches of Korea", the council said. Through the WARC, the 16 North American Reformed churches are linked to the two Korean churches which constitute the overwhelming majority of Protestants in that country.

The North American council said that "persons within the member churches, such as designated church representatives and legislators (should) be authorised on our behalf to approach the appropriate governmental bodies (in their own countries) to urge investigation of the Korean situation and to use their influence and good offices in ameliorating it".

● The most important contribution the churches could make to the Fifth Assembly of the World Council of Churches (Jakarta 1975) would be to resolve in a "conciliar spirit" the conflicts that have developed since the last Assembly (Uppsala 1968), Dr Konrad Raiser told the 120-member Synod of the Evangelical Church in Germany last month.

Reminding the Synod that the concerns of the member churches in Asia, Africa and Latin America had become increasingly important to the ecumenical movement - turning the "oikumene of the Old World into a truly universal oikumene" - the WCC's Deputy General Secretary said: "If the churches are to solve these conflicts, they need to be liberated from their confessional, national and institutional bondage. They therefore need one another in order to become free." In the deepest sense, he said, the ecumenical movement is a movement for the liberation of the churches.

EPS

## Periscope

### Rallying behind the Christian Institute

Protestant churches in Europe have voiced grave concern at the prolonged legal actions against the Rev. Beyers Naude and other staff members of the Christian Institute in Southern Africa. Representatives of churches in Germany, Great Britain, the Netherlands and Scandinavia will meet soon to see what contribution they can make to ensure the continuation of Christian Institute programmes, which they feel play an important role in the Church's ministry of reconciliation in South Africa.

Among those sent to observe the trial of Dr. Naude, scheduled for Jan. 14 but postponed till Feb. 25, were the Rev. Peter Sandner of Berlin, sent by the new South Africa Commission of the Evangelical Church in Germany, and the Rev. Edward Rogers, vice-president of the British Council of Churches who went on behalf of a trust fund in Britain formed to support the Christian Institute.

### Martin Luther King Remembered

More than 1,000 memorial services were held around the United States last month to mark the 45th anniversary of the birth of Dr. Martin Luther King Jr., the slain civil rights leader. Some 20,000 people marched through the streets of Atlanta, Georgia, led by his widow, Coretta Scott King, and the city's first black mayor, Maynard Jackson Jr. On hand to receive the M. L. King Nonviolent Peace Prize was Cesar Chavez, president of the United Farm Workers Union. In Washington, D.C. Mayor Walter Washington spoke at a commemorative ceremony at the Martin Luther King Library. In New York City the first Jewish mayor, Abraham Beame, and other city officials attended a four-hour memorial.

### More Korean Arrests

Some 10 Christian clergymen were arrested on January 21, according to the New York Times, on charges of violating a presidential decree of January 8 banning criticism of the nation's constitution. Two opposition politicians and an employee of a private preparatory school have also been arrested on similar charges. If convicted by a military tribunal, the 13 face a maximum penalty of 15 years in prison.

In the group of 10 are the Rev. Kim Kyung Nak and the Rev. Im Myung Jin, field workers for the Korean Christian Organisation for Urban-Industrial Mission who had been active among factory workers in the Yong-dungpo area. According to another source, the Rev. Kim Kwang Sok, general secretary of the National Council of Churches; Cho Seung Hyuk, coordinator of UIM; and the Rev. Park Hyung Kyu, pastor of Cheil Church in Seoul are among several prominent religious leaders under 24-hour surveillance.

### "People's Peace Prize"

About half a million Norwegian crowns (US \$100,000) will be presented to Dom Helder Camara, Roman Catholic archbishop of northeast Brazil, in Oslo on February 10. As a protest against the Norwegian Nobel Committee's choice of Henry Kissinger and Le Duc Tho, individuals and groups including church and mission leaders contributed to a People's Peace Prize for Dom Helder as a token of respect for his work on behalf of the poor of Brazil.

### An African Contribution

African Christians are used to (if not happy about) a steady diet of European and North American versions of Biblical materials which sometimes are inappropriate or even incomprehensible to them. Now Christians in Swaziland have turned the tables. Four filmstrips based on New Testament parables have proved so helpful in the SiSwati version that they are being put into booklets in English and German. The Bible Society of the United Church of Kurhessen-Waldeck, West Germany is printing small booklets reproducing each frame of the colour filmstrip of the Prodigal Son. It will be interesting to see how they explain the presence of a mother in the Swaziland version, which was deemed necessary because no Swazi father can give away a portion of the family inheritance without consulting his wife.

### Essay Contest Sponsored by CPC

An ecumenical study trip through the USSR, Czechoslovakia, Hungary and Poland is the first prize being offered to the winner of an essay contest sponsored by the Christian Peace Conference. The contribution of Christians and churches to peace is the general theme. Details may be obtained from the CPC, Jungmannova 9, 111 21 Prague 1, Czechoslovakia. Deadline for entries is March 1975.

### Canadians Unite for Development

During the first ten days of February, Christians throughout Canada are taking part in a massive development education campaign designed to increase awareness of world development issues and outline action programmes. Five churches have jointly mounted the campaign, "Ten days for World Development", and 10,000 special study dossiers have gone to priests and pastors of the Anglican, Presbyterian, Lutheran, United and Roman Catholic churches. In addition, inter-church committees in the 11 largest cities are using the dossiers to stimulate group study and action. The dossier contains basic material on the development question, a special focus on Africa and suggestions as to contact groups, speakers and other resources. The governmental aid agency, CIDA, is contributing half the cost of the campaign estimated at \$100,000.

### Progress in South African Union Talks

All except one of the six churches discussing union in South Africa have accepted a "declaration of intention". As from June 9, Trinity Sunday, "a new relationship will be entered into in which intercommunion will be a reality", according to Dr. John de Gruchy, outgoing secretary of the Church Unity Commission. A draft plan of union has been widely circulated and is presently being revised. Churches which have approved the declaration are the Methodist, Anglican, Congregational, Presbyterian Church of Southern Africa and Tsonga Presbyterian Church. Only the Bantu Presbyterian has not yet taken a vote.



### Japanese Aid Drought Victims

Thousands of local congregations, schools and kindergartens in Japan threw themselves into the fund-raising campaign for drought relief in India and West Africa. The result: approximately US \$100,000, the largest amount ever raised by the Division of Service of the National Christian Council of Japan and five times the campaign goal. Now the focus has shifted to the Fund for Reconstruction and Reconciliation in Indochina.

### Christian/Jewish Scholars Launch 10-Volume Project

Archaeological, historical and theological scholars from Christian and Jewish institutions are cooperating on a projected 10-volume Compendia on the Jewish Background to the New Testament. The World Council of Churches and the Vatican Secretariat for the Promotion of Christian Unity are among several sponsors. The first volume, entitled "The Jewish People in the First Century" came off the press in the Netherlands recently. Co-editor of the project, Dr. Marius de Jonge of the University of Leiden, gave these two main purposes: to advance research in the fields covered and to provide material for teachers and clergy to use in religious education. The volume will be available in the US in late March.

### Church Development Efforts in Bangladesh

Plans are well under way for a number of important agricultural projects in Bangladesh to be carried out by the Christian Commission for Development in Bangladesh (CCDB), an agency of the National Council of Churches. Irrigation schemes near Ammura, a comprehensive rural development project in seven districts of the country and an intensive agricultural programme in Kaliganj are all components of the plan to increase food production. In addition, CCDB has announced the distribution of more than 400 lbs. of winter vegetable seeds in Rajshahi district. CCDB, which is the successor of the relief and rehabilitation operation of the WCC in Bangladesh, has expressed two priorities: increasing food production and decreasing population growth. The major rural health scheme at Companyganj has family planning built into its programme, and family planning elements will also play a part in the agricultural and fishery projects.

### People in the News

--Bishop Stephen Bayne, an American Episcopalian who served as the first executive officer of the Anglican communion from 1959 to 1964, died in Puerto Rico January 18 at the age of 65. He had been a faculty member of General Theological Seminary, New York, since 1970 and dean since 1972. When the Lambeth Conference of 1958 decided someone was needed as liaison between the increasing number of Anglican provinces becoming independent national churches, Bishop Bayne filled the role with tact and quiet efficiency. Then he took charge of overseas work for the Episcopal Church USA.

--Miss Inga-Brita Castren, former staff member of the WCC's Commission on World Mission and Evangelism, has been appointed general secretary of the Ecumenical Council of Finland effective March 1. She succeeds the Rev. Risto Cantell, who will resume studies for a doctorate.

--Dr. Paul Boe, American Lutheran Church official who refused to testify about events he saw in Wounded Knee, South Dakota, was saved from a jail sentence when a US Court of Appeals reversed a contempt judgment by a lower court. He has announced he will "work for justice for American Indians" full-time when the ALC's Social Services Division is merged with the Division of American Missions. The appeals court ruled Dr. Boe had not been given time to present a defense; no ruling was made on the issue of clergy confidentiality.

--Msr. Joseph Gremillion, 54, outgoing secretary of the Pontifical Commission Justice and Peace, has been named a faculty fellow at the University of Notre Dame's theology department in Indiana. He will conduct a study of changes within the Christian churches in their relationships to social action, with other religions and with the world at large on a grant from the Ford Foundation.

--The Rt. Rev. J.E.L. Newbigin, bishop of Madras since 1965 for the Church of South India, has been appointed lecturer in theology at Selly Oak Colleges, Birmingham, England, as from September 1974. Dr. M. M. Thomas of Bangalore, India, WCC Central Committee chairman, and Dr. Jose Miguez-Bonino of Buenos Aires, a committee member, are William Paton Fellows for 1973/4.

--Dr. Eugene Carson Blake, former general secretary of the World Council of Churches, has been named president of a new US organisation "Bread for the World". Roman Catholic Bishop Thomas J. Gumbleton of Detroit is vice-president of the national organisation which will stress grass-roots lobbying in behalf of efforts to fight poverty.

--An Indonesian pastor, the Rev. Lutiko Handojo, age 37, is going as a missionary to the Netherlands. A member of the Gereja Kristen Indonesia (Indonesian Christian Church), he will work for several years in parishes of the Netherlands Reformed Church, beginning in April.

--Bishop Leon Gauthier, head of the Old Catholic Church of Switzerland, has been elected president of the Working Group for the Christian Churches in Switzerland for the next two years. The presidency rotates among the three bodies belonging to the Working Group: the Roman Catholic Church, Old Catholics and the Swiss Protestant Federation.

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### Rhodesian Catholic Bishops' Message Applauded

The message issued by six Roman Catholic bishops in Rhodesia which criticises the government's scheme to attract a million white immigrants to the country has been welcomed as "constructive" by Methodist Bishop Abel Muzorewa, leader of the African National Council. He said the "Settler 74" campaign was destroying all the goodwill built up among the blacks. "This campaign is being done at the expense of the people who are already here." The Catholic statement, read in many churches on January 20 and published in Salisbury newspapers, said the immigration campaign played right into the hands of people who were advocating violence.

### French Churches Cooperate

To achieve greater coordination, the four major Protestant churches in France have created a permanent board to be responsible for relations with the Roman Catholic church and for the continuing education of pastors. The new board, which will meet three times a year, is composed of 20 members representing the Reformed Church of France, the Reformed Church of Alsace-Lorraine, the Lutheran Church of the Augsburg Confession (Alsace-Lorraine) and the Evangelical Lutheran Church of France. Every three years the board will convene a spiritual retreat for 80 leaders of the four churches. The first such gathering, held February 6-7 near Lyon, took as its theme "Guilt and Pardon".

### Religious Freedom for Prisoners

International jurists from a number of countries have urged UN Secretary General Kurt Waldheim to see that an international covenant is written guaranteeing the right of every prisoner of war to practise his/her religion. They were supporting a resolution introduced at a recent conference in Milan on pastoral care and assistance in wartime, organised by the International Human Rights Institute of Strasbourg.

### Holy Places and Reconciliation

In an interview with Agence France Presse, the Rev. Philip A. Potter, general secretary of the World Council of Churches, was asked the council's position on the Holy Places in Jerusalem. Recalling that 80% of them belong to Eastern Orthodox and Oriental churches which are WCC members, he said: "Our position is always to consult our member churches. As I see it, the fundamental question for the churches there is not the Holy Places but relations between the Muslims, Christians and Jews living in Jerusalem." This makes a political solution very important.

"The World Council is preoccupied by the human question, the problem of reconciling the people of this region", said Dr Potter. Therefore it is in close contact with the Israelis and the Arabs. "We try our best to bring about reconciliation."



North Vietnamese goes to night school after day's work in food factory. District hospital doctor, nurse.



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SHARING OF MISSION PERSONNEL  
GIVEN REGIONAL EMPHASIS BY WCC

Tagaytay City, Philippines (EPS) - The regionalisation of personnel sharing was given the green light by an ecumenical committee which met here January 22-25. Its decision climaxed three years of intensive study of how mission and service personnel can best be shared between church agencies in the North Atlantic community and those in Asia, Africa and Latin America.

At its fourth annual meeting the Ecumenical Sharing of Personnel (ESP) Committee of the World Council of Churches received its first regional programme. As outlined by the Christian Conference of Asia, it would focus on evangelism, mobilisation of local congregations, social justice programmes and ministries among migrants. Stress will be put on facilitating movement from one Asian country to another, and from Asian countries to other continents.

The Asian plan calls for national consultations enabling churches to define mission strategies and plan the use of manpower within their own countries and from other Asian churches, as well as from traditional "sending" agencies.

The WCC committee agreed to pursue a consultative programme with other regions to stimulate similar planning, with each region defining its own pattern.

On the controversial subject of "moratorium", the committee said: "Those who have proposed it do not consider moratorium to be applicable everywhere; nor do they believe the cessation of funds and personnel exchange should be permanent among the churches of the world. However, moratorium is considered an option which is necessary and urgent in some situations, to be initiated by the receiving body.

"It can serve the discovery of selfhood and the reforming of structures of relationships for better cooperation among churches. Only then can there be real equality and participation in mission in six continents."

Parenthetically the committee noted that de facto moratorium is evident in many parts of the world. Immigration laws block the admission of missionaries to some countries, some missionaries voluntarily withdraw and are not replaced. As a result, churches supported by personnel and funds from abroad have increasingly realised they must now support themselves and find new ways of doing mission. Mission boards often recognise the positive effect of such de facto moratoria.

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Another ESP recommendation said churches in all parts of the world "and particularly in the affluent Western nations" should devote larger resources to programmes of education and conscientisation of their constituencies to the realities of the world and the ways in which national or church policies inhibit the struggle for justice, either nationally or internationally.

The ESP Committee pointed to the need for member churches in the World Council to agree on "principles of mutual responsibility and relations in Christian mission and service". Such "guidelines" should be worked out in consultation with the churches, regional councils, mission boards and service agencies involved. Then they could be either approved or ratified by the member churches.

The committee was deeply stimulated and disturbed by the daily Bible expositions on "God Reorganising History" given by Dr Kosuke Koyama of the Association of Theological Schools in Southeast Asia. Chairing the meeting was the Rev. Harry Morton, general secretary of the British Council of Churches. Participating were committee members, consultants and staff from nine Asian countries, four Africans, two Latin Americans, eight North Americans, five Europeans and one Australian. EPS

#### CHRISTIAN LAWYER ARRESTED IN JAKARTA

Jakarta, Indonesia (EPS) - A prominent Christian lawyer, Mr Yap Thiam Hien, was among more than 750 people taken into custody in the wave of political arrests following the visit to Indonesia of the Japanese prime minister last month. Mr Yap, chairman of a group that has concerned itself with the fate of political prisoners, was arrested on January 21, though newspapers here first announced his detention on January 19.

Enquiries have so far failed to reveal the whereabouts of Mr Yap, nor is it known whether specific charges have been made against him. Informed sources believe he is being held under the blanket offence of "insubordination".

Mr Yap, who is a well-known figure in Jakarta, is a vice-chairman of the Commission on Inter-Church Aid, Refugee and World Service of the World Council of Churches and chairman of the Fund for Reconstruction and Reconciliation in Indochina. He is also a member of the International Commission of Jurists. Now he joins an estimated 55,000 political prisoners in Indonesia, many of whom have been held for more than seven years without trial under very severe conditions.

EPS

AFRICAN LAY CENTRES POINT  
CHALLENGES TO CHRISTIANS

Limuru, Kenya (EPS) - Leaders of Christian lay centres in Africa have concluded that "to be nonviolent does not mean to be more Christian." On the contrary, it sometimes means simply refusing to care for the oppressed.

"We delude ourselves if we believe that passivity can give us a good conscience", said 32 Protestant and Roman Catholic church representatives from 18 African countries attending an eight-day consultation on "The engagement of lay centres in the contemporary challenges facing Christians in Africa".

Their report on violence/nonviolence also recalled that "violence was not absent from the cross". In fact, God imposed suffering on his Son for the sake of his justice. This raises the question whether "we should not become instruments of his righteousness and justice", the consultation said.

This and other such challenges facing Christians today are the types of questions lay centres should be reflecting and acting on if they are to be agents of change towards freedom with justice, the group concluded.

Other challenges discussed at length by the lay centre leaders were the concepts of self-determination and self-reliance, African identity and tribalism and Christian identification with the poor and the oppressed.

In his opening address Canon Burgess Carr, general secretary of the All Africa Conference of Churches (AACC), said: "If African nations are to develop into wholesome societies, men and women must be treated as adults eager to think and capable of thought."

Applying this advice to their work with poor and oppressed peoples, the participants said: "Education is not primarily an imparting of knowledge, or even a training in skills. Instead it is the process of discovering my human potential and yours and ours together. It is not content-centred but human-centred. In it each person wants to be treated as an adult ..."

After today's challenges had been outlined, the consultation set itself to see what resources were available for equipping Christians to meet these challenges. Theological colleges, Bible schools, centres of urban industrial and rural mission offer such resources, it was said, but each is working in isolation.

(more)

The consultation therefore passed a resolution recommending that a Task Force on Church Renewal and Social Concern should be formed "as a matter of urgency" by the All Africa Conference of Churches and the Association of Christian Lay Centres in Africa (ACLCA) "under the umbrella of the AACC". Its main job would be to work out a strategy of leadership development for a Church relevant to the issues of African society today. This resolution will be brought forcefully to the Third Assembly of the AACC in Lusaka in May.

The Task Force would also bring to the churches and their agencies the concerns raised by the consultation and coordinate any national and regional discussion which may arise out of contact of lay centres with theological colleges, Bible schools and urban and rural mission groups.

Noting that some of the 22 lay centres throughout Africa receive funds from abroad while others do not, it was suggested that this aid be shared by all. Simultaneously it was recognised that funding should come more and more from local sources in Africa.

Finally there was considerable pressure to integrate urban industrial and rural mission programmes with those of the lay centres. It was said that "both meet the same problems, use the same language of reconciliation, liberation, transformation of society, helping man to be responsible and to find his place in society".

New officers elected by the Association of Christian Lay Centres in Africa are the Rev. Adeolu Adegbola of Ibadan, Nigeria (chairman) and Mr. Jason Mfula of Kitwe, Zambia (secretary).

EPS

#### ASSOCIATION OF INDIAN SEMINARIES ADVOCATED

Bangalore, India (EPS) - Representatives of Protestant, Roman Catholic and Orthodox seminaries, colleges and faculties in India have approved the formation of a joint association of all Christian theological institutions. A meeting chaired by Dr Russell Chandran, leader of United Theological College here, said such an association might be a first step towards a national theological university.

An ad hoc committee was constituted to draw up plans for the association and secure approval from higher ecclesiastical authorities.

EPS

WCC ANNOUNCES NEW \$1.5 MILLION  
APPEAL FOR AFRICAN DROUGHT

Geneva (EPS) - The World Council of Churches announced this week an appeal to member churches and their related agencies for \$1.5 million to be used in programmes of assistance for drought victims in Africa. A letter sent out by the Rev. Graeme Jackson, acting director of the Commission on Inter-Church Aid, Refugee and World Service, said the disaster has spread right across the Sahelian belt "from the Atlantic to the Red Sea".

The new appeal covers 1974 needs in the drought-affected countries and replaces an earlier call for funds sent out last September for emergency programmes and long-term projects in the Sahelian zone. More than \$1 million received in response to that appeal has been used in the Sahel and Ethiopia. But now reports from Sudan, Kenya, Algeria, Togo, Dahomey, Nigeria and Cameroun indicate the disaster belt is in fact much wider.

In addition to the assistance efforts being mounted in the Sahelian zone, church programmes have started to feed people in the famine-ravaged areas of Ethiopia and to arrange for the adoption of children left orphaned as a result of the disaster. In Sudan, plans are being made for an emergency feeding programme in Bahr el Ghazal Province, and in Kenya the National Christian Council will provide assistance in the northern part of that country and Masai land.

Mr. Jackson's letter to the churches said that "thanks to international assistance it has been possible to avoid a catastrophe in the Sahel in 1973" while the worst should be avoided in Ethiopia. But he underlined that "just as much will need to be done in 1974 to avoid the delays and logistical difficulties encountered in 1973".

Staff from the WCC will be visiting the affected area over the next few weeks. They will discuss an extension of the programme to supply ladybirds as a means of pest control for the palm trees, the continuation of the medical team in Niger, livestock breeding and educational work among nomadic tribes in Niger, dams and the use of solar energy to pump water in Mali, feeding programmes in Sudan, the adoption plan in Ethiopia, an integrated rural project in Senegal and emergency assistance for Kenya.

Because of the size of the problem and its long-term nature, the churches have also been asked to press their governments to make available food stuffs, medicaments and transport to the affected countries. The churches themselves are urged to pursue their efforts to provide material and financial assistance and to keep their contributions unearmarked so that the WCC's response can be kept as flexible as possible.



MAJOR CHINA CONFERENCE PLANNED

Bastad, Sweden (EPS) - A conference on "Christian Faith and the Chinese Experience" will be held in Louvain, Belgium September 9-14 under the joint sponsorship of the Lutheran World Federation and the Roman Catholic research centre "Pro Mundi Vita" based in Brussels.

Plans for the conference were formulated here at an international symposium from January 29 to February 2. The first such gathering sponsored by world Protestant and Roman Catholic organisations, the meeting drew 22 participants from East Asia, Europe and North America familiar with China either through study or experience.

Challenges posed to world Christianity by developments since 1949 in the People's Republic of China were examined in some depth, according to the symposium's organisers.

Instead of struggling for consensus, participants sought guidance as to the best continuing approaches to the subject. At the same time, there was general agreement that churches are obligated to study China with the primary aim of learning from its experience rather than in an attempt to impose Christian "truths" on that country.

Papers by Protestant and Roman Catholic scholars were the basis for discussion: "China since the cultural revolution", "The new man in China and in Christianity", "Faith and ideology", "Revolutionary antagonism and Christian love" and "Implications of the new China for the self-understanding of the Church".

These papers will serve as background for the 100 participants expected at the Louvain conference.

The World Council of Churches was represented by Dr Choan-seng Song, associate director of the Faith and Order Secretariat; the Rev. Robbins Strong, deputy director, Commission on World Mission and Evangelism; Father Joseph Spae, general secretary, SODEPAX. The symposium was organised by Dr Arne Sovik, China study project director for LWF.

EPS

CHURCHES FOCUS ATTENTION  
ON HUMAN RIGHTS IN CHILE

Geneva (EPS) - As the last of some 5,000 foreign refugees wait to leave Chile, attention turns to human rights issues inside Chile. Since the military coup on September 11, thousands of people have been imprisoned and more than 200,000 in Santiago alone have been thrown out of work for political and economic reasons.

According to teams sent to Chile by the World Council of Churches, human rights are being flouted and the country is undergoing a severe crisis. In addition, there have been allegations of the widespread use of torture against alleged political opponents of the junta.

The World Council of Churches announced last week that it is appealing for \$1,200,000 in 1974. An initial installment of \$600,000 will support the work of the Churches' Committee for Peace in Chile, which has been established by the Protestant, Roman Catholic and Orthodox churches in the country. It is chaired jointly by Mgr Fernando Ariztia, Roman Catholic auxiliary bishop of Santiago, and Bishop Helmut Frenz of the Lutheran Church.

In keeping with the Christian imperative to respond to human need, the committee, whose executive secretary is Father Fernando Salas, is helping families being victimized, making legal defence available to those under arrest and caring for those thrown out of work.

Part of the current WCC appeal will also be used to aid ecumenical committees in other Latin American countries which are supporting Chilean and non-Chilean refugees still seeking permanent places of residence. An estimated 4,500 people are in transit in Argentina, Peru, Costa Rica, Columbia, Honduras, Ecuador and Panama.

"Even though they are out of immediate danger, their status is still precarious", said Charles Harper, coordinator of the WCC's Chile Emergency Task Force which has been working strenuously on the refugee problem since October. "The resettlement process will take months unless countries move rapidly in granting asylum", he warned.

Some 39 countries have so far given asylum to refugees. Reports from the church-based National Committee for Refugees in Chile indicate about 600 refugees are still in church centres awaiting final documents. Since the start of the operation, more than 4,442 have been registered through the church reception centres, under the protection of the UN.

Another 1,000 are reported to have left through various embassies and a very large number have made their own arrangements. The military junta has twice extended the departure deadline (from January 3 to February 3 and then to February 11) when it proved difficult to find enough places of asylum.

✓ SUPPORT COMES FOR UPROOTED PEOPLE FROM PORTUGAL

Geneva (EPS) - Churches in Europe, North America and Australia have indicated support for the special humanitarian project for uprooted people from Portugal approved by the WCC Central Committee in 1973. The programme, estimated at \$100,000 a year for the next five years, will provide assistance to Portuguese draft-resisters and army deserters who refuse to fight in their country's colonial wars in Africa.

Pledges and gifts from the Dutch Reformed Church, the Lutheran Church of Sweden, HEKS (the agency of the Swiss Protestant churches), the Anglican Church of Canada and the Australian Council of Churches total more than \$38,000 towards this year's asking. Additional sums are anticipated from the Netherlands.

An estimated 16,000 to 20,000 young Portuguese leave the country every year to avoid serving in campaigns against liberation movements in Angola, Mozambique and Guinea-Bissau. The WCC project will provide humanitarian assistance, support for groups who are aiding the resisters, help for groups in Africa involved with deserters and assistance to educational work among the churches.

EPS

THEOLOGICAL WORKSHOP OPENS AT EASTER

Geneva (EPS) - An original formula has been devised to meet the needs of people "whose few certainties about what they believe are lost in a sea of uncertainty". With the backing of the Roman Catholic and Protestant churches of Geneva, 30 committed Christians from various walks of life have established an Ecumenical Theological Workshop.

Designed to give "theology back to the People of God", the workshop will seek to help modern men and women to rediscover the integrity of the Christian faith and express it in their everyday lives.

The programme consists of two hours of instruction per week given by a team of Protestant and Catholic teachers plus a half-day's work in groups under experienced leaders. In addition, each participant will select a counsellor to help facilitate his or her individual progress. The complete course will consist of seven terms, each on a specific theme. Some 70 people have already enrolled for the first course due to start in three months' time.

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# Ecumenical Press Service

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Ecumenical Press Service seldom reprints articles from other journals. However, the lively and colourful report of a Swiss inter-church aid team's recent visit to Guatemala and Costa Rica which appeared in La Vie Protestante, published in Geneva, prompted us to make an exception. For churchgoers who wish to know how their contribution to the World Council of Churches is used, the article provides a cogent answer.

Our second article on white migration to southern Africa reproduces material that came to light when church and migration experts held a consultation on that subject late last year.

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POWDERED MILK AND MASS IN BLUE-JEANS

Geneva (EPS) - It takes only 11 hours flying time, with one stop in New York, to reach Ciudad de Guatemala which, at an altitude of 1,500 metres, is protected from the tropical heat of the Atlantic coast where the bananas grow. On the Sunday afternoon before Christmas, a Jumbo Jet arriving from Miami and landing almost simultaneously with our DC-10 means a lot of people and luggage to be inspected all at once. For more than two hours the passengers provide entertainment for the motley crowd peering down from the enormous circular gallery of this modern airport.

Some friends from JESSYC (Protestant Board for Social and Cultural Service) are waiting to meet us. For them, a visitor from Swiss Interchurchaid (EPER) is synonymous with the WCC's Commission on Inter-Church Aid since the Swiss agency is one of those supporting the Guatemalan project through the WCC.

The JESSYC team is primarily concerned with action and reflection and ecumenical coordination. Under the direction of Mrs. Olga de Ramirez, it reaches out into various sectors of the town and the surrounding area trying to get to grips with the most desperate social problems.

The rural exodus has produced several "barrios marginales" around the capital, pitiful shanty towns in which JESSYC is currently running five nutrition centres, 18 mothers' groups, 15 literacy training groups, and seven community development groups.

In "District 3" Father Adrian Bastiansen, a Dutch Roman Catholic, lives in a simple hut. Standing with his hands in the pockets of his blue jeans, simple rope sandals on his feet, this man in his 50's has a smile which is a sign of hope as he explains the situation to us: the daily wage of a labourer is the equivalent of 25 to 30 cents, that of a specialized worker \$1.25 to \$1.50, whereas beans cost 20 cents per pound. (I am ashamed to admit that a labourer's pay would not have been enough to buy my breakfast!)

Some 75% of the population live in unsatisfactory conditions, 20% make up the middle class, and 5% live in outrageous luxury. The low wages paid in the few industries, the building trades and the cultivation of bananas and coffee enable the local owners and foreign capital to realize substantial profits.

The child welfare clinic in this same "District 3" is run by a Belgian nurse, Miss Jeanne Delpree, who sees about 30 children every day; a doctor comes over once a week on a voluntary basis. In almost every case, the mother's milk has to be supple-

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mented with Nestogene, Arobon and Maltose. The mother contributes 10, 20 or at most 25% of the cost of the food; in many cases, Miss Delpree has to give a tin free of charge. Then she enters in her accounts: "pro deo".

The clinic is granted a price reduction: it pays \$1.33 for a pound tin of Nestogene instead of \$1.40 from a chemist! Every Nestle shareholder reading these words will understand the embarrassment I felt at hearing this "generosity" described...and, I hope, will not fail to write the firm's international headquarters at Vevey, Switzerland, and ask a few questions. The EPER will be delighted to inform JESSYC of some practical results in the form of an awakening of awareness and conscience on the part of the shareholders of a Swiss multinational firm.

### A Village Festival

San Pedro de Ayampuc lies about 25 km. from the capital over a winding road on which Julia Esquivel, a slim social assistant, drives with gusto. The Landrover, a gift from a women's association in the USA, enables a JESSYC team to visit San Pedro each week to support the work of the young curate, Father Salvador Valenzuela. This evening, however, the various groups will not be meeting because there is to be a village festival. We share a frugal meal of 'tortillas' (small corn cakes) washed down by coffee. The lack of variety in this diet poses a nutritional problem which is dealt with in the discussion groups.

The festival begins with a procession; to the sounds of primitive music and by the light of candles we accompany the statues of Joseph and Mary as they arrive at Bethlehem. At the rear of the procession, a vehicle equipped with a makeshift loudspeaker enables Father Valenzuela to proclaim in forceful terms the Gospel message of liberation in Christ. Thus over and above the superstitious character of their procession, the villagers hear the proclamation of the Gospel with relevance and meaning for them in their daily lives. The same is true in the Mass which is conducted by the Dutch priest wearing a fine white alb over his jeans; the liberating force of the Gospel becomes more important than the rite.

For Christmas Eve, a special liturgy has been prepared by Julia Esquivel, a Protestant member of the team. It includes a biblical play with many allusions to the depressed situation in which the members of the audience live and stressing the absolute need for them to be 'conscientized'. Julia Esquivel studied at the WCC's Ecumenical Institute at Bossey. She edits Dialogo, a monthly broadsheet which shows a very sound theological sense. This ecumenical collaboration is a happy contrast on the one hand to the official attitude of the Roman Catholic

Church which is concerned to maintain its privileges, and on the other, to the proliferation of Protestant denominations which are generally fundamentalist, conservative and sectarian!

With Dr. Monterrosso, a juvenile court judge, we visit another JESSYC project: a centre for adolescents who have been in trouble with the police. They are given academic and vocational training at the "Hogartaller", a residential work centre situated in the country. The doctor at this centre had noticed many new arrivals seemed upset simply because they are unaccustomed to the open air. We therefore appreciated more fully the game of football we watched.

At the end of our stay, we spend a few days visiting the picturesque Indian city of Chichicastenango, scene of a very popular open-air market. The guide tells us things are going well in Guatemala. And indeed they are for tourists like us, seated in a luxury hotel overlooking the splendours of Lake Atitlan, enjoying the luscious fruits of the country. It is only when we are outside the country that we learn about the merciless repression going on there, which is no less cruel for being unobtrusive.

#### The "Majority Newspaper"

Our next stop is San José, Costa Rica, the little country where the coffee comes from. Here we are greeted by Father Soliz, editor of the Christian weekly Pueblo. The description of this project on the "Bread for our Neighbours 1973" list says: "Pueblo, a publication intended to promote social responsibility amongst Christians". It is sponsored by ISAL (Church and Society in Latin America) and is therefore supported by the World Council of Churches. Those responsible for the venture include the Episcopal bishop, the Methodist bishop, a Catholic prelate and a black author; the editorial and administrative team is made up of young Costa Ricans from a variety of denominational backgrounds.

Pueblo has just celebrated its first birthday. It bravely calls itself the "majority newspaper" since it is intended for the dependent social classes and aims to make its readers aware of their dependence. Its aim is not to create an organisation, nor to found a party, but to be a prophetic voice stimulating group action and achievement through co-operation. It is the only critical newspaper in the country. Often attacked, the object of criticism among the clergy, it is even quoted in Parliament. Its 30,000 weekly copies are bought, sought after and read. Distribution is assured by a network of individuals who take an interest in its contents. Costa Rica enjoys a relatively wide freedom of expression in comparison with Guatemala, and Pueblo makes the most of it.

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These contacts give me the opportunity to recall the high esteem in which the World Council of Churches is held because it has been able to find and encourage the people who are capable of tackling the real problems of humanity with foresight, determination and courage. It is a privilege to see men and women inspired by the Gospel at work within a truly ecumenical framework.

Marcel Pasche  
Director, Protestant Social  
Centre, Lausanne

(Translated from French by  
WCC Language Service and reproduced  
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#### WHY STOP WHITE MIGRATION?

Geneva (EPS) - For those concerned about justice and peace in Africa, the migration of whites to Rhodesia is fully as important as the effects of the oil crisis on the "developed" countries.

Economic sanctions may not have been hurting Ian Smith's regime much, but they apparently have had some effect in frightening white immigrants away from Rhodesia. Thus Mr. Smith's New Year's message launching a campaign aimed at attracting one million white immigrants in the next few years. Immediately afterward, full-page advertisements in local newspapers invited whites to send the Ministry of Information and Tourism the names of relatives and friends in Europe and elsewhere who might be interested in settling in Rhodesia. The Ministry promised to send them information on the country's attractions.

The behaviour of the Smith regime is not an isolated case. Permanent immigration to southern Africa, mainly of Europeans, has been a constant feature of the racist regimes. South Africa, Portugal and now Rhodesia have all practised it. Why?

A brief reference to an earlier period in US history will illustrate how blacks were deprived of any significant power in politics, finance and economics. It may also help to unmask the sinister motive behind Ian Smith's campaign.

In the beginning of the 17th century and throughout the American colonial period, almost every colony passed laws which forbade the blacks "as slaves" from participating competitively in the economy. Abram Harris enumerates eight factors which specifically limited the emergence of black power:

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- 1) the difficulty in obtaining capital and credit;
- 2) low wages, competition for jobs and immigration;
- 3) mob violence;
- 4) occupational restrictions;
- 5) prohibitions against owning certain types of property;
- 6) denial of the right to sue;
- 7) restrictions against settlement in the west;
- 8) civic and educational handicaps.

In the southern African countries today all eight factors are being practised in one form or another, especially in South Africa and Rhodesia.

Portugal also wants a large white population in her colonies so as to ensure continued control of those areas. By 1924 Angola had received over 36,000 immigrants. Since then its European population has increased as follows:

1932: 18,000	1960: 97,000
1940: 27,000	1970: about 770,000
1950: 48,000	

And the increase is continued through the Cabora Bassa and Cunene Dam schemes.

The South African government says that 37% of its annual increase in white population is immigrants, and it notes this immigration is "the only way South Africa can preserve her position of leadership on the African continent". In the 1961-70 period a total of 374,667 Europeans emigrated to South Africa. And one should not forget that more than 90% of South Africa's skilled immigrants come from Europe - a situation reminiscent of early American history!

To increase white immigration the South African regime maintains immigration offices in Austria, Belgium, France, Greece, the Netherlands, Portugal, Switzerland, United Kingdom (seven), Italy (two) and Federal Republic of Germany (three). In other countries recruitment is handled by the embassy.

In this highly selective white immigration policy, breadwinners must be skilled and Protestants are generally preferred. Neither blacks nor "foreign Africans" are admitted for permanent residence.

Of Rhodesia's 5,780,000 people, nearly 5.5 million are African. The natural increase in the European population remains low. Thus Ian Smith's New Year's appeal was an attempt to quadruple the present white population of 250,000. Of course, the African National Council condemned the move.

Smith is aware of the British Council of Churches' observation:

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"One of the pressures for change in societies like Rhodesia and South Africa is the growth of population and the increasing disparity between black and white. It is generally felt that a white minority will not be able to play a dominant political role indefinitely. Government policy, supported by the common attitudes among the white minority, is to increase the white elements as much as possible through immigration. In this way, the transfer of power will be delayed. European migration to southern Africa is thus strengthening the racial elite policies of the governments and perpetuating discrimination".

### Christian Analyses

Various organisations have already undertaken to analyze the immigration policies of the racist governments. Prominent among them are the Protestant churches in Great Britain. Their studies reveal:

- a) The South African government will be forced to allow black and coloured Africans to do skilled jobs if the republic does not have an annual intake of 40,000 white immigrants (which would produce 13-14,000 working men and women) so as to maintain an economic growth rate of 5½%.
- b) British governments, whether Conservative or Labour, have turned a blind eye to South African recruiting drives in Britain, even though such activities are contrary to the Race Relations Act because of the discriminatory nature of the recruitment.

Even migrants harbouring no prejudice prior to entering the area "come to accept the racial attitudes of the new society; they inevitably come to absorb the attitudes of the dominant white community".

Three points made by the British Council of Churches merit special consideration:

- 1) The economic growth caused by the presence of highly skilled persons from the West is not distributed equitably among all sections of the community. While this may be true to a greater or lesser degree in all countries, in the southern African situation three elements make the matter distinctive: first, the degree of unequal sharing in oppressive conditions is such that it places it apart from most other nations in the West; secondly, the system is entrenched in law and tradition which are defended by the privileged white people themselves, and thirdly, the inequalities are clearly based on colour and race.
- 2) Economic growth of the countries of southern Africa makes it possible for them to spend large sums of money on internal and external defence...The present political inequality is maintained by force. Immigration contributes to the maintenance of

(more)

repression based on force and the entrenchment of political inequality.

3) The Industrial Laws and the Labour Laws in South Africa are discriminatory on grounds of race. There is a long list of acts and amendments affecting labour relations which are advantageous to the whites and detrimental to the blacks, Asians and coloureds. Job reservation is only a small part of the discriminatory legislation...To choose freely to enter into, and benefit from, a grossly unjust system is to connive at it.

This last sentence underlines the question of human rights. The person who, knowing about the unjust conditions of the indigenous people of Southern Africa, decides to emigrate there in order to exercise his individual right, is negating the individual right of another person.

Can adherence to the old, colonial policy based on social Darwinism or the survival of the fittest be allowed to continue? The British Trades Union Congress delegation which visited South Africa to reason with the Republic's government was not welcomed. Returning home, it recommended that its General Council discourage the emigration of white workers to South Africa.

The Oslo Conference for the support of victims of colonialism and apartheid in Southern Africa proposed that "states should prohibit special recruiting organizations from operating in their country and prevent or at least dissuade their citizens from migrating to South Africa". Withdrawal of passport and legal prosecution were also recommended.

In 1972 the World Council of Churches' Central Committee at Utrecht stated:

The policies of the white minority regimes in southern Africa in encouraging white migration to these countries are aimed at perpetuating and strengthening the existing racist structures. For instance, in South Africa, the large influx of skilled personnel results in unemployment and also in keeping the black population at the lower end of the job scale. In some instances, like the Cabora Bassa and Cunene schemes, such migration is a part of long-term plans to give added support to the present regimes against the increasingly successful struggle of the movements for liberation.

The Central Committee therefore requests all member churches and the staff of the Programme Unit on Justice and Service to mount campaigns to discourage white migration to South Africa, Namibia, Zimbabwe, Angola, Mozambique and Guinea-Bissau which perpetuates and aggravates racial discrimination in the labour market.

(more)

A meeting of church and immigration experts called by the WCC on December 17 and 18, suggested to the 267 member churches:

- a) Action to stop the recruitment of white personnel by national and international companies to work in their South African subsidiaries.
- b) Action to emphasize the crucial rôle played in Southern Africa by foreign skilled labour and the need to secure a complete boycott by academics as well as other professional groups.
- c) Instituting legal and other appropriate action against bodies engaged in labour recruitment for southern Africa on a racial basis and newspapers and other publications assisting this process by accepting such advertisements.
- d) Action in support of international initiatives such as those recommended in relation to the ILO by bringing pressure on national governments to implement these policies.
- e) Drawing attention to the rôle of the International Committee for European Migration (ICEM), in violation of its declared humanitarian objectives, in continuing to facilitate the flow of white migration to South Africa, and calling upon it to cease this collaboration in support of apartheid and exclude the Republic of South Africa from ICEM membership. In this connection the WCC should inform churches in ICEM member countries about the details of the ICEM programme of assisted white migration to South Africa.

In summary, emigration to Southern Africa by any white person at this particular period in history is a deliberate attempt to work against the local labour resources, and should be unequivocally condemned.

Kodwo E. Ankrah  
Secretary for Africa,  
WCC Commission on Inter-Church Aid,  
Refugee and World Service

# THIS MONTH

MARCH 1974

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**ETHIOPIA'S FAMINE** Thousands of people have died in Ethiopia as a result of one of the worst famines in recent years. Two large provinces, Wollo and Tigre, have seen the earth crack, crops wither, cattle fall by the score and men, women and children weaken and die. Many have become resigned to their fate: sadness and despair are written on their faces, while children wait for an uncertain and familyless future. Church groups have tried to care for the victims in relief camps offering shelter and food, and the Orthodox Church plans adoption schemes for the orphans. But many experts feel that the only long-term hope for the future is breaking down the feudalistic agricultural system which hampers development. WCC photos by Salgado Junior.



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Cover photo: St Mary's Church and TV tour in Berlin, GDR	

## THE CHURCH IN A TURBULENT LATIN AMERICA

Buenos Aires (EPS) - Christian churches are very much in the news everywhere in Latin America. Bishops, synods and conferences make headlines by denouncing repression, torture and injustice. Priests and laymen join revolutionary movements and many are accused, persecuted and put in prison. Some 400 "Christians for socialism" met in Santiago last year to witness to the unity of their Christian faith and their political commitment.

Pentecostalism is mushrooming in certain areas. Theological literature - once almost unknown on the continent - appears in bookstore windows and sells in the thousands.

Yet enrollment in seminaries drops and priests leave the ministry in such numbers that they are called "a vanishing profession". Conflicts and tensions mount in the churches: "conservatives" against "progressives", both against "revolutionaries", "denominationalists" against "revivalists" or "charismatics".

Are we witnessing the dissolution of the last bulwark of "massive Christianity" or is a new breed of Christians being born?

### *Churches in Crisis*

Roman Catholicism was brought to Latin America in the 16th Century by the Spanish conquistadores as part of the colonial order. Protestantism was introduced in the 19th and 20th centuries by English and North American missionaries (and some Europeans) in what we once called "modernisation" and now recognise as "neo-colonialism" or "imperialism".

Now a new consciousness struggles to become a reality throughout the continent. Its name is liberation. It rejects both the oppression of foreign colonial powers (USA or Europe), local oligarchic minorities and religious paternalism. Everything connected with colonialism or neo-colonialism is under judgement. Thus the crisis of the churches.

For the Roman Catholic Church the crisis has many aspects. Its traditional forms of influence and leadership, related to its official or semi-official status, fail in the new secular society now emerging. It must build a form of influence relevant to and in solidarity with the needs and aspirations of the masses. This seems to threaten its traditional relation to political and economic elites.

And the two elements together conspire against the vertical, hierarchical structure and functioning of the Church. Consequently, right-wing governments become impatient with a Church which can no longer wholeheartedly support "law and order". Bishops are alarmed at priests and laymen who identify with revolution and subversion. Revolutionary priests denounce the hierarchy's lack of courage in acting on their declarations.

### *Protestant Identity Crisis*

Protestants, who were once proud to be participating in the "development" of their continent along the lines of the northern world - democracy, capitalism, science, technology, freedom - now realise they may have been unwitting instruments of North American or European imperialism. Once the vanguard of a new order, dispelling the shadows of scholasticism, traditionalism and inertia, Protestants are now the support of foreign penetration and national conservatism and vested interests. Our institutions are imported; our methods and literature are translated.

Moreover, the renewal in Roman Catholicism creates a new crisis: what is the particular mission of Protestantism vis-à-vis a Catholicism that has shed many of its more spurious forms and is progressively concentrating on Christ and the Scriptures?

What is really at stake is the nature and mission of the Church - not in abstract terms but in the concrete conditions of today's Latin America. Different interpretations meet, argue and struggle over this question. At the risk of over-simplifi-

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cation, we will attempt to characterise them.

A significant number of bishops and priests, leaders of the churches and ministers, both Catholic and Protestant, have chosen the renewal of the Church as the concrete answer to the challenge of the times.

In Roman Catholic circles this means the effort to increase the people's knowledge of the Scriptures and the early doctrine of the Christian Church, cultivate an ecumenical spirit of understanding and cooperation with other Christians and men of goodwill, give them more participation in the worship, life and direction of the Church and a deep attachment to the Christian values of peace, freedom and justice. In brief: to gather a committed community of faith, worship and service. They believe this will have a transforming impact on the whole society.

A similar approach is found in some Protestant churches: Lutheran, Methodist, Presbyterian. More evangelistically minded Protestants concentrate on preaching the Gospel and the conversion of the individual, in the hope that those converted will act as agents for the renewal of society.

For this group it is of primary importance to establish a clear distinction between the religious and the political realms. Some conservative evangelicals (and large sectors of Pentecostalism) maintain a total divorce of Church and world, a refusal to participate in the social, cultural and political life beyond the bare minimum demanded for survival. A Swiss sociologist speaks of Chilean Pentecostals as being on a "social strike".

For the more progressive leadership, both Protestant and Catholic, the relation between the two spheres is important but it must be mediated through ethical principles and individual action. The Church teaches the basic social values of justice, peace, freedom. It denounces inhuman conditions. It stimulates its members to act in public life.

But the Church itself remains above political options for two reasons. On the one hand, because these particular options - capitalism as against socialism, or Peronism against liberalism - imply certain technical economic and political judgments outside the Church's field of competence. In addition the Church is for all people: it cannot be a church of either the right or the left.

This is a point of view with which a growing number of Christians, particularly the young but not they alone, take vigorous exception. We shall call them revolutionary Christians for lack of a better term. To them it is clear that such a neutral position does not exist. To denounce injustice without exposing the basic economic structures in which it originates is at best naïve and at worst hypocritical. These structures are called monopolies or oligarchies, in short: the capitalist system of production as it functions today in its monopolistic and imperialist stage.

## Capitalism Condemned

Some churches have gone so far as to condemn the capitalist system. The Latin American Catholic Council of Bishops implied this in its Medellin Conference (1968) and the Argentina Methodist Church did it expressly (1971). But the consequence of such statements is clear: it becomes a Christian duty to struggle against the system and for the construction of a new one. In Latin America today this means concretely a decision for socialism, for revolution (however you may qualify the form) and for cooperation with left-wing parties and movements.

These options are the common characteristics of revolutionary Christians. Numerous groups of priests have rallied around them in almost every Latin American country ("Priests for the Third World" in Argentina, "ONIS" in Peru, "The Eighty" in Chile, "the Golconda Movement" in Colombia). Together with laymen, they serve in the shanty towns and rural areas, among workers and students, trying to awaken in the people a critical conscience concerning the present situation and a political decision to press for change.

Nevertheless, there are differences among these movements. While the Chileans have clearly supported the Marxist-oriented Communist and Socialist parties, the Argentina priests trust in "Peronism" to create a new model and ideology.

While a Protestant-originated movement like ISAL (Church and Society in Latin America) has remained at a more theoretical, intellectual level in Uruguay, in Bolivia it engages in political action and in the Argentine it acts as a centre for inter-change, dialogue and mutual support for groups working among the grass roots (labour unions, peasants' leagues). None of these groups extols violence but some see it as unavoidable, others admit it only as a last resort and still others (such as Dom Helder Camara in Brazil) have chosen nonviolent means (or "peaceful violence" as Dom Helder calls it).

Both church renewal and revolutionary Christianity have met opposition. In one way or another both groups have challenged traditional ecclesiastical structures and - even more sensitive - economic and social interests. Within all the churches the opposition has hardened, sometimes as an inarticulate but recalcitrant opposition to all change, sometimes in organised conservative movements denouncing "communist infiltration", "the destruction of the Church" and "heresy". While the opposition is directed mostly against the revolutionary groups, it also affects the "centre", driving some to more conservative positions and others to more radical options.

These tensions and conflicts may give the impression the churches are "melting" in Latin America. Traditionally clear-cut distinctions seem to grow dim or disappear: Church/world, faith/ideology, Protestant/Catholic, minister/layman, peace/violence, obedience (to authority)/subversion.



For some this is an alarming sign of the dissolution of the Church and Christianity. For others, it is the slow and painful birth of "a new Christian consciousness". The latter is what the much-publicised and little-understood "theology of liberation" is trying to articulate.

The new Latin American theologians - Rubem Alves, Gustavo Gutiérrez, Hugo Assmann, Juan Luis Segundo - are not trying to create "a new theology". They are simply beginning to reflect on the fact that a growing number of Christians, everywhere in Latin America, have committed themselves to the struggle for the liberation (political, economic, social, cultural, spiritual) of their people. This commitment is seen as a concrete form of obedience to Christ. They want to deepen their commitment, to analyse it critically from the very sources of their Christian faith and to invite others to join them in this struggle. This is what the "theology of liberation" is attempting to do.

### "Liberation Theology"

In doing it, a number of tasks claim our attention. It becomes necessary:

- to unmask the reactionary ideologies that hide behind many forms of piety and theology (even posing as neutrality);
- to examine in depth traditional Christian notions like "liberation", "peace", "reconciliation" to cleanse them from individualistic interpretations and return them to their biblical fullness;
- to investigate how the Gospel comes in touch with political reality without making it into a new ideology;
- to unblock the Christian conscience for a critical but full participation in the construction of a new society and a new man;
- to engage in dialogue with other people committed to the same struggle, on deep human questions like the meaning of life, death, fellowship, love and sacrifice;
- to explore together the meaning of hope.

All of this can be done only on the basis of concrete participation in the day-to-day struggle of our people. To the extent this is happening "a new breed of Christians" is being born in Latin America. Although we cannot say how this will affect existing movements and institutions, it is reason enough to be glad and to be thankful.

José Miguez-Bonino  
President, Union Theological Seminary  
Buenos Aires, Argentina

## AMNESTY FOR WAR RESISTERS

New York (EPS) - One item of unfinished business left from United States involvement in Indochina warfare is the matter of military-age men who are in legal trouble for their opposition to the war.

The January 1973 truce is a year old, the prisoners of war are home, conscription of military personnel has ended in favour of an experiment with an all-volunteer armed force. Yet the question of how to treat the thousands of war resisters remains unresolved.

Thus men in prison continue to serve out their sentences, men in exile cannot legally re-enter the United States, and the government continues to bring to trial any draft violators and military deserters it can locate.

Many Americans do not want this to continue. They are pressing actively for some form of amnesty, that is, a legal forgetting of the offence or at least a moderation of the punishment the law would normally require. Much of the support for amnesty is coming from the religious communities in the States. Indeed, it is a more popular cause within Christian and Jewish groups than was opposition to the war itself.

There are several reasons why this may be so:

1. Religious groups tend to see amnesty as an act of reconciliation that could help to heal a still-divided nation.
2. Many of the potential recipients of amnesty are seen as men who broke a law out of moral or religious conviction. Virtually all religious bodies in the US recognised this right during the Vietnam War. (US law accepts only objectors to all war as legal conscientious objectors; objectors to a particular war are not recognised.)
3. Some religious groups undoubtedly wish now that they had been more outspoken about the illegitimacy of the war itself; the amnesty issue provides an opportunity to make amends, perhaps.
4. Most obviously, amnesty concerns themes central to the theology of religious communities: mercy, compassion, justice, the "higher law", allegiance to something beyond nation or law or government (e.g. God, the common humanity, conscience, etc.).

### Potential Recipients

Americans are in a period of educating themselves about amnesty for war resisters. That education process usually begins with discussion of who would be eligible. Three broad categories of legal disability are involved:

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- Civilian draft violators - about 50,000. Nearly 15,000 have already served prison sentences or are still serving them. (Draft violation, usually refusing to register or to serve in the army, can mean five years in prison; the average sentence during the Vietnam period has been three years.) Another 35,000 men have been reported to federal prosecutors as violators; they are subject to indictment and trial if located and if the government chooses to proceed with legal action.

- Military deserters - at least 32,000. Presumably most of them are living "underground" (avoiding detection in the States or are in another country - usually Canada although several hundred remain in Sweden). In addition, a few men are in military prisons for desertion and other infractions of discipline.

- Men who served in the military but were discharged with "less than honourable" records - some 450,000. About one in every 16 veterans is burdened with a dishonourable discharge; in US society, that can have both social and legal consequences. Legally, certain types of bad discharge deny one the usual veteran benefits, which can mean substantial loss of financial aid and opportunities for a lifetime. Socially, "bad paper" often results in difficulty when seeking employment. The vast majority of bad discharges were given for offences which would not be crimes in civilian society.

Those advocating amnesty are asking legal relief for all the above categories. Some add those other offenders who were protesting the Vietnam war and have been convicted or still may be, such as civilians who destroyed draft records or impeded movement of weapons or troops.

### *What Kind of Amnesty?*

Legally, amnesty is understood to be an act of grace on the part of a government. It is therefore without conditions and typically is granted to entire categories of political offenders, usually before trial, conviction or incarceration.

For draft violators and deserters who have not yet been apprehended or convicted, it would remove any threat of indictment or prosecution. For those who have served or still serve sentences, it would end the obligation to complete the sentence and would remove the felony stigma by formally expunging it from the record. For veterans with bad discharges the record would similarly be cleared.

Such treatment would be true amnesty: unconditional and universal. But some Americans favour a compromise solution. Two broad types of compromise are proposed:

- Conditional - that is, the government agrees not to prosecute new cases if the persons involved agree to perform some form of service to the government, perhaps for two years, the term a drafted member of the military was obliged to

serve. The service could be either in a civilian or a military setting.

- Less than universal - that is, not including all the categories listed above, or making distinctions within categories based on someone's judgement about the worthiness of potential recipients. This is essentially how the US handled a much more limited number of objectors after World War II.

### *Political Prospects*

President Nixon has been emphatically opposed to any departure from the status quo, including a compromise approach. The Congress has significant numbers of individual supporters of various amnesty proposals, and a number of specific legislative bills have been introduced, but no one believes Congressional support is anywhere near a majority. Under the US Constitution, either the President or the Congress may cause amnesty to happen - and there is a precedent for both in American history.

Opinion Polls taken in mid-1973 showed the adult populace divided this way:

30% do nothing - the President's position  
 40% conditional approach of some sort  
 30% universal and unconditional amnesty

Such a distribution, which I believe is still a fair estimate, would suggest that majority support exists already for a resolution between the fully punitive unfolding of law and the unconditional approach. It also gives encouragement to advocates of total amnesty, with no strings attached, since the middle 40% are seen as potential converts to a more magnanimous solution.

Many amnesty advocates believe the issue will be resolved in the latter 1970's, perhaps not until after a new national Administration comes to office in 1977. Any resolution forced through Congress sooner would almost certainly have too much punitive character to be acceptable to those working for amnesty today. Meanwhile, the education task goes on.

### *What Churches Are Doing*

Much of the education is being stimulated by local churches and synagogues. Both for their own members and for the larger community, congregations are offering discussions, films and printed materials, and action opportunities.

At the national and regional level, denominational bodies of every description have had statements pertaining to amnesty on their agendas in the year since the truce was signed.

A few have called openly for universal and unconditional amnesty. Some have asked for a more conditional or limited approach. The majority have spoken positively of "amnesty" in the context of national reconciliation, without spelling out a specific solution. Even the more timid groups

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have advised their local churches and members to study the question.

But the debate is a painful one for the churches. For a few Christians the word "amnesty" seems to create deep distress, and discussing it is viewed as an act of disloyalty to the nation. For many citizens, amnesty for war objectors would be something like a heresy in the American "civil religion".

Perhaps a majority of American church members would identify with the prisoner of war who said in a TV interview shortly after his return from North Vietnam last spring: "As a Christian, I know I should be open to the idea of amnesty. But I'm afraid my religion and my patriotism come into direct conflict here."

The conflict between religious motivation and what has traditionally been defined as patriotism in the United States is a conflict American Christians are just beginning to face. The Vietnam War helped to put it on our agenda. The set of abuses grouped under the label "Watergate" raises the conflict in a new way. The national search for a meaningful celebration of the nation's bicentennial in 1976 already under way will not let the "civil religion" issue fade away.

This could be a healthy continuing debate - healthy for the nation and healthy for the authenticity of biblical faith.

Charles P. Lutz

(Mr Lutz served US Lutheran denominations as war/conscience specialist from 1971 through 1973, and chaired the Interreligious Task Force on Amnesty during the past year.)

## FUGITIVES FROM PARADISE

Jakarta (EPS) - It's a difficult decision to leave family and friends and move to a distant island - all for the sake of the population explosion! But that's exactly what several hundred Balinese have done in recent months at the urging of the Christian churches.

Two years ago two Indonesian churches decided to cooperate in a special programme known as transmigration. Under the programme families living in densely-populated regions voluntarily migrate



to regions which are less crowded and often completely uninhabited.

Bali, which is known to the outside world as "a paradise on earth", is not a paradise for its inhabitants. There are too many people. Some estimates place the figure at 400 to the square kilometre. Already 7,000 Balinese have transmigrated to other parts of Indonesia, particularly to Sulawesi. Still others were willing to transmigrate but unable to bear the costs involved. That's where the churches came in.

First, a programme proposal was drafted, which was entirely endorsed by the Council of Churches in Indonesia (DGI) and submitted to the Commission on Inter-Church Aid, Refugee and World Service of the World Council of Churches. Next came word that Bread for the World, a German aid agency, would underwrite the costs of 250 adults and children. These eventually reached 4,375,000 rupiahs (US\$ 10,500). Church World Service, an agency of the Protestant churches in the United States, agreed to supply them with wheat during the first few months.

Meanwhile, the church in Bali began to register families interested in transmigration. As the programme became widely known, the applications reached mountainous proportions. For the 250 people sought there were 750 candidates. A new fund appeal was issued. Half the amount was pledged and plans were begun to help those who could not transmigrate in the first group.

### *A Week by Ship*

The first wave left from the Balinese port of Benoa on a journey which took more than a week. It was composed of 240 persons - 96 adults and 144 children. Some families had as many as 10 members; some were childless couples.

Their destination was a district in Sulawesi called Moutong, three kilometres inland from the Tomini Bay. The district has fertile land, ample water for irrigation and few people (about 10 per square kilometre).

Accompanying the Balinese aboard ship were dried fish and other food for several months, medicines, mosquito nets and simple farming implements for converting the land into wet rice fields. Land has been provided to the transmigrants by the local government. Each family, it was explained, would receive three hectares (7½ acres).

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# CHURCH LIFE IN GDR

The Executive Committee of the World Council of Churches met last month in the German Democratic Republic. Their host was the Federation of Protestant Churches (1411) formed in 1969 by the eight Lutheran and united churches in that country, with a combined membership of 8.5 million served by 4,220 pastors. Supplying the churches with trained personnel are the theological faculties at six state universities and three theological schools belonging to the churches, as well as 15 catechetical centres, six music schools and 115 institutions training deacons. The churches are also involved in medical and social work (see Bosinski article).

(1412) For the churches, ecumenical contacts are very important. Left to right: Piet Bouman, WCC's Europe secretary, with Bishop Albrecht Schönherr, president of the Federation, and Archbishop Filaret of Moscow Patriarchate. (1413) Brass bands are a favourite at large church gatherings, especially those (1414) out of doors. (1415) Kindergartens are conducted by a number of parishes. (1416) Interesting door handle of church in Mecklenburg region. (1417) WCC general secretary Philip Potter visited a farm cooperative in June '73. (1418) Parable of the net full of fishes (John 21) is performed by lay troupe touring the parishes. (1419) The 19th century Peace Church at Potsdam contrasts sharply with post-1945 churches such as one at Weimar-Schondorf (1420).



1414



1413

1412





415



1416



1417



1418

1419

1420



Awaiting the Balinese in Moutong were two store-houses and 10 barracks erected as temporary housing by the church in Sulawesi; the Indonesian Protestant Church in Donggala.

Church leaders involved in the project reported that two crops can be grown every year. They estimated that the land could be cleared and the first crop harvested within eight months.

Besides the food provided by Church World Service, financial assistance amounting to 50 rupiahs per day per person will be provided to each family.

### *Why They Transmigrate*

Although the land in Bali is fertile, there is simply not enough to sustain its population. Thus most of the Balinese who have already transmigrated to Sulawesi now have a much higher standard of living. Most not only own their own farms but, in some cases, already own a cow or a water buffalo as well. Whereas most parts of Indonesia are short of rice, central Sulawesi has been able to export rice to other areas.

Dr. I.W. Mastra, head of the Protestant Christian Church in Bali, explains that the transmigrants were selected from villages throughout the island and not from any single region. All must be married and under 40 years of age. No one is excluded because of religion, he emphasises, and no one is obligated to become a Christian. Sociological and religious factors make it extremely difficult for the Balinese to leave their island, he says, but the reports from those who have transmigrated increase the interest of others.

The church leader also explains that the families assisted in transmigration by the larger Christian community have agreed to repay the support they receive. During the third year in Sulawesi, repayment will begin in rice and within three years a family of five will have paid off its debt. This will help to establish a revolving fund, eventually eliminating the need for overseas support.

Why is his church involved?

"The whole programme is designed to help people," he observes. "We are trying to give them a new chance."

The secretary of the Department on Service and Development in the Council of Churches in Indonesia, Dr H.J. Pooroe, has visited Sulawesi and has talked with many Balinese transmigrants.

"We have no doubt about the success of the project," he concluded. "The experiences we have gained in this programme will be very useful as we plan the second stage in which 500 people from Bali will transmigrate to Central Sulawesi."

Ecumenical News  
Indonesian Council of Churches

## DIACONIA IN A SOCIALIST LAND

Berlin, German Democratic Republic (EPS) - A church delegation from abroad recently visited some of the diaconal (service) institutions of the mainline Protestant and Free churches in the German Democratic Republic (GDR). They saw a typical deaconess mother-house flanked by a large complex of buildings including a hospital, a home for the care of the mentally handicapped and a training centre for deacons. Elsewhere they visited a home for the sick and aged.

Such centres are a feature of every church district in the GDR, the locus of various forms of service and missionary activity.

The visitors learned that the Protestant churches have more than 50 hospitals, 90 institutions for physically and mentally handicapped and 300 homes for the aged and others, which are served by a total of 15,000 workers including some 5,000 sisters and 1,000 deacons. This prompted one member of the delegation to ask how long such institutions had been in existence.

To answer the question our minds flashed back to the early part of the nineteenth century when the consciences of Christian men and women were stirred by the enormous distress they saw around them. Clearly it was a Christian duty to meet the needs of neglected children, social outcasts and people in want and misery.

Addressing the first "Kirchentag" at Wittenberg in 1848, J.H. Wichern maintained that acts of Christian service undertaken by individuals were rightly the obligation of the Church itself. It had no alternative in the face of appeals for help: as the Christian Church it must do Christ's bidding in the world. Faith must manifest itself in loving action.

### *A Serving Church*

"Diaconia" is not simply one aspect of the Church's life among many others. It is the Church's mission: either a church serves or it is not a church. It exists through the mercy of the Lord and can only bear His name if it shows compassion.

But how is this mission to be manifest in the changed world of today ... in a socialist country where the needs that once challenged Christians have been largely eliminated? Here we have an efficient health system and every citizen can get the help he requires. Great efforts are also being made on behalf of the handicapped and the aged.

In the contemporary world what is the contribution of church homes and other institutions, our sisters and deacons and all who work with us? Even though Christian institutions, Protestant and Catholic, make up only 10% of the nation's total health care system, there is at least one in each church district.

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Protestant diaconia provides a total of 7,000 hospital beds, 6,000 beds for mentally and physically handicapped and nearly 11,500 places in homes for the aged and others. Now 29 years after the end of World War II and 25 years after the establishment of the German Democratic Republic, these institutions are not mere anachronisms left over from an earlier era. They have a designated role in cooperation with the state health system and within the changed structure of society.

Obviously the upkeep of church institutions cannot be paid for solely out of collections taken in the congregations. When such hospitals and homes care for a considerable proportion of the nation's sick and handicapped, it is legitimate to ask whether state funds should not pay for those cared for in both secular and church facilities since all are citizens. And Christian institutions serve all people irrespective of religious conviction.

Therefore it was an important step when compulsory state health insurance was extended to pay for services provided in religious facilities. A 1969 agreement applies all improvements in the official health system to the religious sector as well.

### *Relationship of Trust*

Dr Mecklinger, Minister of Health, expressed a widely-held view when he told Protestant social service workers in March 1973: "Church establishments make an outstanding contribution to the medical and social care of the population in hospitals, rest homes and other institutions and in caring for mentally handicapped children. Over the years a relationship of mutual trust has grown up between the State health system and church clinics. The common basis for future work is cooperation, confidence, collaboration, mutual respect and reciprocal recognition of one another's work. And both sides must constantly bear in mind that the object of all our efforts is the human being."

A considerable amount of new building has taken place to accommodate the mentally handicapped. Numerous plans now being made, which affect the whole field of social and health care, require consultation with the appropriate departments in the Ministry of Health. Questions related to the qualification of workers and the rehabilitation of patients can now be discussed.

That these old, established institutions are now developing in a new way proves they are neither marginal nor isolated but have their own place in society. Many will understand and appreciate this expression of the Church's witness - in fact, it may be the only thing they do understand about the Church.

While the value of this diaconal work is fully recognised, it must still conform fully to the professional standards laid down by the State. There can be no "mitigating circumstances", or any obtrusive emphasis on the Protestant nature of the service.

### *Congregation's Role*

Service through institutions must be accompanied by activity in the congregations. One does not exclude the other. People must be ready to help wherever help is needed.

By serving near home, wider horizons are opened up. Then we understand that to alleviate hunger, suffering and misery wherever they exist requires a willingness to engage in diaconia that is ecumenical. Because the congregation has received mercy and forgiveness, it must be willing to pass them on to others: not through spectacular acts but by giving a sign of solidarity with and showing mercy to others.

It is incumbent upon us to show that our devotion to those who suffer, the handicapped and the aged is rooted in faith in Jesus Christ, the One who felt compassion for all, and who intended that all those who take his name shall show compassionate love. The motive is crucial.

Thus the churches' interest in serving today is not rooted in a modern understanding of social engagement but in an understanding of the mission of Jesus Christ. The word Protestant (or Catholic) is not simply a convenient label we have carried over from an earlier day. All those who have chosen to work in church institutions have no intention of bombarding their patients with the Gospel but through their quiet service they live from a power that only Christ instils.

A community is only as strong as the light that emanates from it. The readiness of young people to come for training and then go out will depend on the spirit motivating the community.

### *Faith as Well as Love*

Everything about the Church, as it takes responsibility for the welfare of human beings, must be measured with this yardstick. The opportunity to serve is the chance given us by God here and now to break out of the confining walls of the church and to testify in every possible way to the message of Jesus Christ, the Servant.

Thus when we speak today of notable church construction, we point not to ancient cathedrals but to the vast array of buildings that make up its institutions. These are the living work of the church through its ministry to the community. And the community it aids consists not so much of the healthy as of the sick, the weak, the handicapped, the aged. All honour to the church for turning its attention to the community of the weary and heavy-laden.

In this connection it is appropriate to recall the message we heard last year at Wittenberg on the 125th anniversary of the first Kirchentag: "For years we have been quoting Wichern's words - The Church recognises that one must have love as well as faith. Today we need to turn that phrase around and say, the Church recognises that one must have

faith as well as love. For it must never be forgotten that the root of everything that is done is faith in Jesus Christ."

Gerhard Bosinski  
Director of Mission and Service,  
Protestant Church of the GDR

## EXECUTIVE COMMITTEE ACTS ON RACE, MIDEAST, FOOD CRISIS, DEVELOPMENT

Bad Saarow, (EPS) - The Executive Committee of the World Council of Churches wound up a five-day meeting here February 22 after approving a fourth series of grants to organisations combating racism, pleading for recognition of the rights of Palestinians, calling for a fairer distribution of the world's food resources, and initiating plans to provide poor countries with low-interest development loans.

The 19-member committee were the guests of the Federation of Protestant Churches in the German Democratic Republic. Before convening at this church conference centre 80 km. from Berlin, committee members visited a number of local churches throughout the country in order to preach and explain the World Council's various programmes.

Attacking a heavy work agenda, the Executive Committee gave approval for the Special Fund to Combat Racism to distribute \$450,000 to 29 organisations on all six continents. This record sum was made possible by contributions from churches and individuals supplemented by donations from the governments of the Netherlands (\$179,000), Sweden (\$24,300) and Norway (\$12,900). Prior to 1974 three series of grants (\$200,000 in each case) had been made, 60% of which went to the liberation movements in southern Africa for their medical, educational and social service activities.

This year's largest single grant (\$100,000) goes to PAIGC, the African Independence Party of Guinea and Cape Verde Islands. It is working for the democratisation and emancipation of the African population and the achievement of economic progress for the newly independent nation of Guinea-Bissau. Other sizable grants were voted for the Mozambique Institute of FRELIMO (\$60,000) and SWAPO, the South-West Africa People's Organisation (\$30,000).

FRELIMO, which claims control of three out of the nine provinces in Mozambique, requested money to conduct teaching seminars to improve the educational level and methods used in its primary schools; a vaccination programme against cholera; and a rehabilitation centre where disabled people can be taught carpentry, metalwork and tailoring.

SWAPO is seeking to expand the activities of the Namibian Health and Education Centre it has established in Zambia to care for women, children and old men driven from northern Namibia by the increasingly repressive measures of South Africa.

In the USA particular attention was paid to the Indian minority. The American Indian Movement (AIM) was granted \$15,000 for a Legal Task Force to combat the continuing barrage of illegal acts stripping Indians of land ownership and abusing their civil rights.

This year for the first time considerable emphasis was put on European and US organisations which are campaigning for the withdrawal of investments in southern Africa.

Recipients include anti-apartheid organisations in the United Kingdom, the Netherlands and Switzerland and the Southern Africa Committee in the USA. Also in this category is the Anti-Apartheid Coordinating Committee in New Zealand.

The WCC Executive Committee approved grants in three categories: (1) organisations of racially oppressed people working for liberation in southern Africa; (2) organisations of minority peoples, including blacks and Chicanos in the US and Indians in Colombia, Canada and USA; and (3) support groups in predominantly white, affluent nations whose political involvement precludes help from other sources.

(A 20-page background document on the grants is available on request)

The Executive Committee expressed "alarm at the increasingly repressive measures being taken by the Government of the Republic of South Africa, such as the activities of its Schlegbusch Commission, its lengthening list of banned persons and the widespread prosecution of dissenting voices of South Africans and Namibians (whose country South Africa illegally occupies). It also reaffirmed the World Council's support for all persons and groups in those countries 'who are bearing courageous witness to the Christian vision of justice and reconciliation'".

The future mandate of the Programme to Combat Racism will be decided upon by the Central Committee next August, taking into account recommendations from the PCR Commission which will have met by then.

### Mideast Negotiations

Turning to the Middle East crisis, the Executive Committee said: "To achieve lasting peace with justice it is imperative to assert the legitimate rights of the Palestinians and to urge the immediate implementation of these rights." For this purpose "the Palestinians should be guaranteed official status on all levels and formal opportunity to express their view freely about their future".

The committee recalled that the WCC Central Committee meeting at Canterbury in 1969 had stressed the need for "both redressing the injustice done to the Palestinian people as well as providing guarantees for the existence of the State of Israel in the context of the implementation of the appropriate United Nations resolution".



Hailing current negotiations as offering new hope for resolving the Middle East conflicts, the Executive Committee said "the rights of the Israeli Jews and the implementation of the rights of the Palestinians should not lead to injustice to either people".

On the Holy Places in Jerusalem, the Executive Committee pointed out that most of them belong to WCC member churches - Eastern Orthodox and Oriental Orthodox. It asked Dr Philip Potter, WCC general secretary, to investigate "problems that might develop in regard to the future control of these places" in consultation with these churches.

The world food crisis was given an important place on the Executive Committee's agenda as a matter of "urgent and grave concern" to the churches.

"Without some cutback in the rate of consumption, of both food and energy by the rich everywhere with a view to the fairer distribution of the world's resources among the human family, the poor will face increasing misery", it stated. The assumption that the development of the poor countries could take place without any slowing down of the growth rate of rich nations was termed "an unjustifiable assumption".

A paper entitled "Development Crisis and the Poor Societies" is being distributed to the 267 churches belonging to the World Council so that its Central Committee, meeting next August in West Berlin, can see what action the churches might take to "make their proper contribution to the meeting of need, the promotion of justice and the avoidance of disaster".

Articles of incorporation for an Ecumenical Development Cooperative Society were submitted to the Executive Committee. The purpose of such a society would be to advance credit loans at reduced rates of interest for projects aiding the lower 30% of the population in poor countries, who at present derive no benefit from development efforts.

The capital resources of the new society would be contributed by member churches and church-related agencies on a voluntary basis. When the churches have studied the articles of incorporation and the proposed mode of operation they will be asked whether they are willing to participate. The society will be structurally separate from the World Council of Churches but will operate in a way "consistent with the moral and social principles of the Council".

The Executive Committee also discussed what response to make to letters received last August from the Ecumenical Patriarchate of Constantinople and the Patriarch of Moscow and All Russia, Pimen. Both had charged that the WCC overemphasised the social and political dimension of salvation.

As a result, letters signed by Dr M.M. Thomas, chairman of the Central Committee, and Dr Potter

will stress the Council's concern to fight for spiritual values in the building up of society, for truth to be recognised, for justice to be established, for freedom to be expressed, for exploitation to be ended.

In discussions with top officials of the German Democratic Republic strong emphasis was put on the importance of human rights, social justice and maintenance of peace. Horst Sindermann, president of the Council of Ministers, recalled the significant role played by the churches (including those of the GDR) in the World Congress of Peace Forces in Moscow. Collaboration between organs of the state and the society and the churches to solve world problems was not only possible but necessary, he said. Consequently ideological differences must take second place to this task.

#### Assembly Preparations

For the Fifth WCC Assembly at Jakarta in 1975 a new style is forecast. To avoid the usual discontinuity between worship experiences and business sessions, it is proposed to integrate praise and discussion, prayer and work, Bible study and debate on issues and actions. In addition, long-winded reports on World Council departments and their activities will be replaced by "hearings" at which Assembly participants can raise questions, criticise past programmes and suggest guidelines for the post-Assembly period.

Some 1,500 delegates, fraternal delegates, advisers, observers and guests will wrestle with the assembly theme ("Jesus Christ frees and unites") in 100 work groups utilising Bible study and other means. Among the proposals to be submitted to the '74 Central Committee for approval is one involving "encuentros" (encounters). Those delegates who are able to do so would visit Christian communities in different countries en route to Jakarta to see what relevance the theme has in different cultural settings.

Receptions were given for the Executive Committee by church and state officials. In addition to a welcome from the chairman of the GDR church federation, Dr Albrecht Schönherr, the group was received by the State Secretary for Church Affairs, Fans Seigerwasser.

EPS

## NEWS ROUND-UP

Geneva (EPS) - Three new programmes to undergird the "evangelistic outreach of the Church" were announced during the annual meeting of the Commission on World Mission and Evangelism of the World Council of Churches held in Basel last month.

Commission Director Emilio Castro termed them part of the effort to "create in the life of the churches an atmosphere in which evangelism

(more)

is a normal and permanent dimension".

First is an Orthodox programme headed by Prof. Ion Bria of the Romanian Orthodox Church. It includes visitation of churches in Eastern Europe to learn how they see mission in their theological tradition and liturgical life. Also envisioned is an Orthodox consultation on "Confessing Christ Today" which will feed in material to the Fifth WCC Assembly in 1975.

Second is a programme titled "Education for Mission" led by 30-year-old Ingrid Eckerdal of Sweden which will focus on involving youth, women and laymen in the "total work of mission for Salvation". Another innovation is a desk doing rural agricultural mission to meet the needs of the 70% of the world's people living in rural areas.

One year after the World Conference on Salvation Today CWME received word that Bangkok's call for ecumenical sharing of mission personnel was about to become a reality. The Christian Conference of Asia has forged a regional plan emphasising evangelism, mobilisation of local congregations, social justice programmes and ministries among migrants. Stress will be put on moving personnel from one Asian country to another, and from Asian countries to other continents.

The CWME Commission agreed on the need for member churches in the World Council to subscribe to "principles of mutual responsibility in Christian mission and service. A small group composed of representatives of the Commission on Inter-Church Aid, Refugee and World Service will formulate such "guidelines" which can then be presented to churches, regional councils, mission boards and service agencies for their ratification.

Accepted into membership by CWME were the "Communauté évangélique d'action apostolique" linking churches in Africa, Madagascar, Europe and the Pacific, and the Kimbanguist Church in Zaire. Roman Catholic orders were given the possibility of a consultative relationship.

● Last month following the expulsion of Alexander Solzhenitsyn from the USSR, a spokesman for the World Council of Churches made the following statement:

1. We deeply regret that the authorities of the USSR have sought to resolve a serious internal problem by expelling the Soviet writer Solzhenitsyn and stripping him of his citizenship. Solzhenitsyn has taken a courageous stand for human freedom through his concern to help his people face the realities of the past.
2. While we are glad that the safety of Solzhenitsyn and his family is apparently assured, we are mindful of the many thousands of people in different parts of the world who are either in prison or being tortured or fleeing for their lives because of their expressed convictions on the right of human

beings to life, liberty and justice.

3. We hope that the concern for Solzhenitsyn will be matched by vigorous action on behalf of those many others who are still suffering in detention throughout the world.

● Also last month plans were finalised for the World Assembly of the Family (Familia '74) which will draw 150 couples from 45 countries to Tanzania next June. Following three days spent in Ujamaa villages learning about the extended family pattern, the participants will return to Dar-es-Salaam to discuss the family, sing of it, rejoice in it and seek ways of making the voice of the world's families heard.

● Top officers of the Lutheran World Federation have sent a letter to Prime Minister B.J. Vorster of South Africa expressing concern over the "banning" concern in that country. At the request of the LWF's Executive Committee, President Mikko Juva and General Secretary André Appel also will write to heads of delegations to the Conference on European Security and Cooperation citing Christian efforts towards the goals of that conference.

The special officers meeting also sought closer communication and working relationships among different levels of the LWF, in view of the organisation's growth and increasing pressures to address itself to "burning issues facing the Church and the world".

● Priorities for the World Alliance of YMCA's during the next quadrennium were set by the President's Committee when it met in Geneva last month. Following up recommendations made at the last World Council meeting in Uganda in mid-1973, the committee said the major task was to "maintain and strengthen the Christian nature and purpose of the YMCA". A second priority is development. In addition to new programmes for the formation of leaders, the committee agreed to set up a World Alliance Working Fund for Development. It will initiate "qualified development projects" and help finance fact-finding and feasibility studies on such projects.

A 1974 budget of Sfr. 3 million for refugees and rehabilitation was adopted. It was agreed to extend rehabilitation work in South Vietnam as soon as possible to new resettlement areas, and to assist Ethiopia's YMCA in financing projects for drought victims in Wollo Province. This includes training 221 volunteers plus board, lodging and educational programmes for 250 abandoned children.

● "Act on the Message - Unity in Christ and Peace in the World" is the theme of the Seventh Assembly (Nyborg VII) of the Conference of European Churches to be held September 16-23 at Engelberg (Oberwalden), Switzerland. Last month finishing touches were put on the preparatory booklet on the theme; publication date is late March. The Planning Committee, chaired by Pastor Joachim Ludwig of France, worked on assembly plans.

## PERISCOPE

### Korean Clergy Sentenced

A special court martial at the South Korean Defence Ministry has sentenced six Protestant ministers to prison for violating a presidential decree banning criticism of the nation's constitution. Four of them received 15-year terms: the Rev. Kim Kyong Nak, a Methodist at the Urban-Industrial Mission; Kim Jin Hong, Lee Hae Hak and Lee Kyu Sang, all Presbyterian evangelists. The two others got 10-year terms: In Myong Jin of the Urban-Industrial Mission, and Park Yun Soo of Changyun Presbyterian Church, Seoul.

The World Alliance of Reformed Churches has expressed "shock and dismay" at the prison terms. They asked President Park Chung Hee to commute the sentences, release those awaiting trial and take "constructive steps to unite all citizens under a true, Korean style of democracy".

Meanwhile the Protestant-Catholic Joint Conference on Labour Problems has criticised the Korean Federation of Trade Unions (KFTU) and the All Korea Textile Workers Union for not protecting the human rights of workers. Seven specific instances of violence against workers were cited in a resolution passed January 21 calling for dissolution of the KFTU. The latter charged Christians had infiltrated their ranks and agitated union members "to commit illegal acts".

### Youth Exchange Sets Assembly

The 25th anniversary of the International Christian Youth Exchange (ICYE) will be celebrated during the organisation's general assembly August 5-10 at Jugendakademie Walberberg near Cologne, West Germany. During 1973/74 the ICYE has helped 423 young people from 24 countries to live and study in another country in a family setting.

### Christian Institutions Damaged in Israel

Several persons have been arrested in Jerusalem following a series of attacks on Christian institutions. Fires were set at the Baptist House, the Swedish Missionary theological institute and the Pentecostal Zion Mission bookstore. Also damaged was the Russian Orthodox Mission at Haifa. Israel's Minister of Religious Affairs, Zera Wahrhaftig, strongly condemned these acts of vandalism.

### Malaysians Aid Uprooted from Portugal

The Council of Churches in Malaysia and Singapore has launched an appeal to all churches in support of the WCC's humanitarian programme for uprooted people from Portugal. The WCC is seeking \$100,000 a year for programmes helping men who have refused to fight in Portugal's colonial war in Africa. Churches in Europe, North America and Australasia have pledged more than \$37,000 towards the year's asking.

### Inter-confessional Bible for Spain

Spanish Roman Catholic and Protestant biblical scholars are cooperating in the preparation of an inter-confessional version of the Bible. If all goes well, the New Testament should be off the press by the end of this year, according to the Editing Committee which met recently under the chairmanship of Bishop Ramon Taibo and with the participation of the Rev. Paul Ellingworth of the United Bible Societies. Also from Spain comes word of an interconfessional observance of Week of Prayer for Christian Unity held at the Orthodox Church in Madrid. Participants included the Roman Catholic Auxiliary Bishop of Madrid, Mgr. Ricardo Blanco; Prof. Gabriel Canellas of the United Evangelical Seminary; Father Dimitrios Tsiamparlis, Orthodox, and Bishop Taibo of the Spanish Reformed Episcopal Church.

### Evangelical Baptists Want Out

A group of evangelical Baptists in Barnaul, Siberia have requested permission to leave the USSR, according to a report received by Veckoposten, the weekly publication of the Swedish Baptist Union issued in Stockholm. They say they are of German origin and wish to emigrate to the Federal Republic of Germany. Some 42 signed a letter to UN Secretary General Kurt Waldheim stating that Soviet authorities had not replied to their demand.

### Protesters Call off Occupation of NCC

Protesters who occupied a floor of the National Council of Churches (USA) agreed to leave after top officers of the council agreed to place their concerns on the agenda of the NCC Governing Board scheduled to meet in Los Angeles late last month. Calling themselves "The Committee for Justice, Racial, Social, Criminal", the group asked "vindication" for Father Robert Chapman, a black Episcopal clergyman who was not rehired in the restructuring of the Division of Church and Society last year.

### Consultation on Mixed Marriage

An international consultation on mixed marriage will be held in Dublin next September under the sponsorship of the Irish School of Ecumenics. Father Michael Hurley, S.J., the school's director, said the meeting would concentrate on four subjects: inter-faith and inter-confessional marriage; the nature of marriage; ecclesiological problems; and the pastoral care of the partners in a mixed marriage.

### Conversions in Poland

The Baptist Union of Poland reports 71 persons were baptised in 1973 on confession of their faith in Jesus Christ. All the churches held evangelistic campaigns under the slogan "Reconciliation through Christ - Reconciliation among Men". Protestant radio programmes broadcast every Friday draw lots of letters from all parts of the country requesting Christian literature and asking many questions.

### People in the News

Following a two-day hearing on the appeal of the Rev. Beyers Naude, director of the Christian Institute of Southern Africa, the court in Pretoria reserved judgement. Mr Naude had appealed his conviction for refusing to testify before the controversial Schlobusch Commission. The appeal centred on whether moral principles transcended the state's interest in such cases.

Canon John V. Taylor, general secretary of the Church Missionary Society in London, will relinquish his position at year's end after completing 11 years with CMS. Canon Taylor is an active member of the WCC's Commission on World Mission and Evangelism.

Mr Martin Conway, an Anglican layman serving as editorial secretary of the Publications Section of the World Council of Churches, has been appointed by the British Council of Churches as secretary of its Division of Ecumenical Affairs and assistant general secretary, effective in September.

The general secretary of the Consultation on Church Union (USA), Dr Paul A. Crow Jr, will replace the late Dr George Beazley as president of the Council on Christian Unity of the Christian Church (Disciples), his own denomination.

Three leading South African churchmen expressed disapproval over WCC grants to 29 organisations combatting racism, which were approved by the Executive Committee at Bad Saarow on February 20 (see page 12). Anglican bishop Alpheus Zulu, a WCC president, said he was "surprised and disappointed" by the decision. The Rev. Edwin Pons, general secretary of the Presbyterian Church of Southern Africa, said: "While we need and welcome a programme to combat racism such as the council's, we oppose its methods of highlighting and spearheading it." The Rev. Stanley Pitts, president of the Methodist Church, said "I find it very difficult to believe the grant will not be used for the purchase of arms. The WCC claims its financial aid for humanitarian purposes - education, social service and the like - but they do not have any control."

### Bible Atlas for Hungary

In Hungary a 100-page biblical atlas has been published by the Reformed Press Department. The first part contains a history of Bible times; the second part is maps and illustrations, taking account of recent biblical scholarship. A preface by Bishop Tibor Bartha says the aim is to give readers a clear view of the historical stage on which the events of biblical history spanning two millenia took place.

### Asian Writers Prepare for WCC Assembly

To see how the theme "Jesus Christ Frees and Unites" might be interpreted in Asian contexts, 17 writers, publishers and church executives met for a week in Hong Kong recently and discussed the Fifth WCC Assembly theme from the vantage point of particular national and cultural norms and values. Plans were finalised for Bible study and group discussion guides to stimulate local churches to participate in Assembly preparations. Editions are scheduled in Indonesian, Korean, Japanese, Chinese, Hindi (and other Indian dialects), Urdu and other Asian languages. Sponsoring the recent consultation were the Christian Conference of Asia and the World Council of Churches.

### One Lutheran Church for Canada?

The theological basis for a single Lutheran church for Canada is being hammered out as the first step in the proposed union of the three existing churches. These are being drawn up on the mission of the church in terms of fellowship, proclamation and service. Then work will start on a confessional article for the new church's constitution and a statement of consensus on such issues as ecumenical relations. Churches involved are: Evangelical Lutheran Church of Canada, Lutheran Church in America - Canada Section, and the Lutheran Church - Canada (Missouri Synod).

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Dutch Advise Against Emigrating

The Synod of the Netherlands Reformed Church has voted by a large majority to discourage church members from emigrating to South Africa. Jobs in South Africa should go increasingly to the black population and not to white immigrants, it said. Stating that the South African Government as a matter of policy reserved the better jobs for whites, the church body said this "in fact results in oppression of the black population."

By a vote of 31 for and 14 against the Synod called on the Dutch Government to recognise immediately the newly independent nation of Guinea-Bissau. A third action authorised a study on responsible consumer behaviour. This was in response to pressures to boycott products from southern Africa, such as Angolan coffee and Outspan oranges. Another action welcomed the idea of an ecumenical development bank (see page 13).

Theological Education a Concern of All

The Third Assembly of the North East Asia Association of Theological Schools (NEATS) drew the broadest ecumenical representation ever. Held at a Roman Catholic retreat centre in Kyoka, Japan, with local arrangements made by a Southern Baptist-related seminary, it attracted representatives of Protestant Catholic and Pentecostal theological schools. All had a common concern for theological education that helped them surmount both external and internal tensions to reach a deeper level of fellowship than ever before. Preceding the assembly, a study conference considered "The formation of persons in theological education". Greatest interest was expressed in spiritual formation, where the contribution of the Catholics was deeply appreciated. NEATS is an association of 46 theological schools and national associations in Japan, Korea and Taiwan.

Missouri Synod Lutherans Split over Seminary

A battle between theological conservatives and moderates within the 2,800,000-member Lutheran Church - Missouri Synod has come to a head with the suspension of Dr John Tietjen, president of Concordia Seminary in St Louis, Missouri. The reaction of 500 students and 45 faculty was to boycott classes in protest. When their protest was unsuccessful they formed a "seminary in exile" in Jesuit-run St Louis University and in the homes of professors. At issue is whether the Bible should be interpreted literally. Dr Tietjen had allowed the faculty to interpret Scripture by the historical-critical method, suggesting that some biblical lessons give moral guidance but do not necessarily describe actual happenings.

CCA Office in Singapore

The Christian Conference of Asia has acquired 2,000 sq. feet of office space in a new Methodist Church in a high-rise housing estate in Singapore which should be ready for occupancy in March. Correspondence should henceforth be addressed to Christian Conference of Asia, 480 Lorong 2, Toa Payoh, Singapore 12 (Cable CHRISCONAS). The first meeting of the new Executive Committee will be held in New Zealand March 24-26. After a traditional Maori welcome at Rotorua and preaching and speaking engagements in North Island centres, they will return to Auckland to hold their meeting. Among the various agenda items are the implications for Asia of the WCC's Fifth Assembly in 1975.

Urban Seminar for Africans

The All Africa Conference of Churches is conducting an extended seminar in Nairobi to provide the 25 participants with "a basis for a human understanding of urban, industrial and rural life". A highlight will be attendance at a fortnight's conference organised by the United Nations Environment office. Organisations supporting the seminar include the World Council of Churches, Lutheran World Federation, Roman Catholic Church, World Student Christian Federation and Eastern Africa Theological Colleges.

Canadians Protest SWAPO Leader's Arrest

The Canadian Government has been urged to lodge a protest with the South African Government over the arrest of 360 Namibians including David Merero, national chairman of the South West Africa People's Organisation (SWAPO). Signing the telegram were three officials of the Canadian Council of Churches: Floyd Honey, general secretary; Garth Legge, chairman, Commission on World Concerns; and Robert Matthews, chairman, Committee on International Affairs. Pointing out that SWAPO has been recognised by the UN as the authentic representative of the Namibian people, the telegram asked the Hon. Mitchell Sharp to inform the UN and the Commonwealth Secretariat of Canadian displeasure.

An Indian View of Development

"Minus growth" in some areas might be necessary for the building of a world community of the whole man, for all men, Dr M.M. Thomas, chairman of the WCC Central Committee, told some 200 representatives of British churches, mission agencies and overseas development agencies at a consultation in Derby recently. He stressed the need for "some kind of secular framework for cooperation between Christians and non-Christians".



Ethiopia, once a land of fertile soil and abundant rainfall, now seems a cracked-earth wilderness.

**EPS**

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# Ecumenical Press Service

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GREEK SYNOD PROTESTS  
CONDITIONS ON YAROS

Athens (EPS) - The Holy Synod of the Greek Orthodox Church has sent a letter to the Prime Minister, Mr. Androutsopoulos, calling for the improvement of conditions in the deportation camp on the island of Yaros. Signed by Archbishop Serafim and the 32-man synod, the letter also urges the release of those against whom no specific charge has been made. The Bishop of Syros, in whose diocese Yaros lies, had complained about the use of unhealthy work-camps and dungeons on the island.

Among those incarcerated on the island is Nikolas Psaroudakis, editor of a religious paper The Christian which was closed by military police two weeks after the coup d'état last November.

An advocate of aggiornamento for the Church of Greece, Mr. Psaroudakis originally began publishing under the title Christian Democracy but after the '67 coup he was told by the government to drop the "Democracy". He was critical of former Archbishop Hieronymos for accepting his office from a dictatorial power and has continued to maintain that holding political prisoners without trial and the use of torture were incompatible with Christian faith and conduct.

## LWF GENERAL SECRETARY RETURNING TO FRANCE

Geneva (EPS) - Dr. André Appel, 52, has resigned as general secretary of the Lutheran World Federation effective October 1 to become president of the Church of the Augsburg Confession of Alsace and Lorraine in France.

The unanimous choice of his home church, Dr. Appel's nomination was confirmed by the Minister of the Interior. He will be the first clergyman to hold the post; under Napoleonic rules for Protestant churches - amended but still in effect in Alsace - the government has the right to appoint the president. Heretofore the post has usually been filled by a jurist, like the retiring president, Mr. Etienne Jung.

Before coming to the LWF in 1965, Dr. Appel had been general secretary of the Protestant Federation of France. In his new post he will head a church of 235,000 members, the larger of the two French Lutheran churches.

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CHURCH AND SOCIETY STUDY  
TO CONCLUDE AT BUCHAREST

Geneva (EPS) - The moral and spiritual dimensions of such controversial issues as population growth, the equitable division of the earth's natural resources, and the deterioration of the environment will be discussed at a WCC-sponsored conference in Bucharest, Romania from 24th June to 2nd July.

Organized by the Church and Society Department and the Commission on the Churches' Participation in Development, the conference theme is "Science and Technology for Human Development". Its findings will be fed into the Fifth WCC Assembly in 1975.

Some 120 theologians, scientists, technologists and church leaders from all continents will participate in the conference. At the invitation of Patriarch Justinian of the Romanian Orthodox Church the sessions will be held in the church's Theological Institute. This is the first meeting of its kind in a socialist country.

Among those who will contribute to the discussions are Dr. Margaret Mead (USA), Professor Hans Linnemann (Netherlands), Dr. John Francis (Scotland), Professor André Dumas (France), Professor S.L.Parmar (India), Professor Amilcar Herrera (Argentina), Magnus Pyke (Great Britain), Jan Myrdal (Sweden), Langdon Gilkey (USA) and Ben Nwosu (Nigeria).

The conference climaxes a five-year study on "The Future of Man and Society in a World of Science-based Technology". It builds on recommendations coming from conferences held at Cardiff (1972) on equitable exploitation and use of natural resources; at Kuala Lumpur (1973) on the scientific, technological and social revolutions in Asian perspective; at Pont-à-Mousson (1973) on the technological future of the industrialized nations and the quality of life; and at Zürich (1973) on genetics and the quality of life.

The programme of the forthcoming international conference includes case studies of local and regional projects on "Helping Science and Technology Serve Human Goals".

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"BOSSEY" INSTITUTE GIVES  
PREVIEW OF ASSEMBLY TOPICS

Geneva (EPS) - The 1974 programme of the Ecumenical Institute popularly known as "Bossey" has just been announced. Major attention will be given to previewing the theme and subthemes of the Fifth Assembly of the World Council of Churches to be held in Jakarta in mid-1975.

However, a variety of other subjects of a theological nature and otherwise will be taught in courses open to pastors, priests, missionaries, young lay people and theological students.

Mainstay of the Institute is the Graduate School of Ecumenical Studies, a four-month-long intensive study of ecumenical problems. Beginning on October 15, it will concentrate this year on the Assembly theme: "Jesus Christ frees and unites". No slavish parroting of a World Council "line", it will raise serious questions troubling Christians in all parts of the world, such as alienation, selfishness, apathy, injustice and exploitation, to see how Christ the liberator speaks to these problems.

Other Assembly topics will be dealt with in courses on "Confessing Christ Today" (beamed primarily at theological students) and "The Church in Search of Community Life" focusing on communal life-styles that offer an antidote to the impersonality of many bureaucratic, technological societies. The implications of these movements for the Church will be of particular interest.

A course on "Being Human in the Modern World" attacks the problem from another vantage point. Picking up on lay interest in theology, the course will ask "what is man and what is being human" from a Christian perspective.

Bossey has also scheduled consultations on power and property and the struggle for fundamental human rights. Participation is on the basis of invitation.

The Ecumenical Institute is the educational arm of the World Council of Churches. From June 1974 it will be under the direction of Professor John Mbiti, an Anglican priest from Kenya who has been teaching at Makerere University in Uganda.

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LATEST SOUTH AFRICAN SECURITY  
LAWS DRAW CHRISTIAN INSTITUTE IRE

Johannesburg (EPS) - The two new security laws passed by the South African Parliament late last month "remove all doubt that South Africa is a police state", according to the Board of Management of the Christian Institute.

The so-called Affected Organisations Act and the Riotous Assemblies Amendment Act are "a further step in the process of totalitarianism", the Board said in a statement issued at its regular half-yearly meeting.

"We view with abhorrence the yet further invasions of the citizen's privacy and of his right of association envisaged in the proposed amendment to the Riotous Assemblies Act", the Board said. "The removal of customary and traditional safeguards against abuse of police violence bodes ill for our society".

The Affected Organisations Act aims to prevent organisations deemed to be engaging in politics from receiving financial support from overseas, according to the Christian Institute. The Riotous Assemblies Amendment drastically extends the powers of the authorities to deal with "any gathering" suspected of posing a threat to peace and order. It could theoretically be applied to meetings of two people in private homes.

The staff of the Christian Institute said that if overseas churches who at present support organisations working for peaceful change are prevented from doing so, "they could very well decide to give their support in future to organisations seeking change through violent means". They warned that the two new laws "make the hope of peaceful change in South Africa even more remote".

They called on all church leaders in South Africa to express their forthright condemnation of the laws and to announce unequivocal resistance to any further attempt by the state to encroach on and restrict the activities of the followers of Christ.

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## CHRISTIANS INVITED TO ISLAMIC SUMMIT

Lahore (EPS) - The Greek Orthodox patriarch of Antioch, Elias IV, affirmed his joy at being invited to address the second public session of the Islamic Summit Meeting at Lahore, Pakistan, last month. He appealed both to the Christian world and to the Muslim world to recognize the Palestinian nature of Jerusalem with all that implied for inter-religious and human encounter and co-operation.

"We have no greed for conquest", he said, "and we desire to base our action on brotherhood and justice". He paid tribute to Pope Paul's concern for Jerusalem and his opposition to the "judaisation of the city of God".

Also present at the summit meeting were Metropolitan Georges Khodre of Mount Lebanon and Mr. Ghassan Tueni, a prominent Christian newspaper editor in Beirut.

Other signs of open-ness to the world at the summit meeting included the setting up of a committee to advise on economic help to developing countries, funded from increased oil revenues. A proposal for preferential treatment for pro-Arab or Islamic countries was not confirmed in the final communiqué. It seems that economic need alone will be the main criterion. For example, India has already been offered 2 million tons of oil from Iran at \$3.50 instead of \$11.65 per barrel.

The Islamic Summit Meeting also made a vital contribution to the mutual recognition of and reconciliation between Bangladesh and Pakistan. Claims of Islamic brotherhood and solidarity are thus beginning to heal the fratricidal wounds.

Christians involved in co-operation and dialogue with Muslim neighbours all over the world have welcomed these signs of Muslims' rediscovery of self-confidence and their reaffirmation of a sense of universal responsibility and a desire for social and political justice and peace.

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CPC GROUP VISITS GENEVA

Geneva (EPS) - A delegation from the Christian Peace Conference (CPC) conferred with staff members of the World Council of Churches here 28th February to 1st March.

A theological discussion on questions of unity, peace, justice and freedom led to a deeper understanding of the churches' service to the world. It was stressed that CPC representatives regard their organization as an integral part of the worldwide ecumenical movement.

Particular attention was paid to ways in which the two bodies could cooperate in various fields. These include support at the national level for the practical work of the United Nations; the problem of implementing human rights; and questions connected with the struggle against racism and the arms race. Practical proposals for cooperation between the CPC and the World Council of Churches were developed. CPC representatives asked the discussion be continued next year.

In response to a message of greeting received from Metropolitan Nikodim, CPC's president, the group asked Dr. Philip A. Potter, WCC general secretary, to send a telegram of good wishes.

Dr. Karoly Toth, CPC general secretary, voiced gratitude for the discussion which had proceeded in a most constructive and fraternal atmosphere.

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KOREAN FORUM PRESSES GERMANS  
TO SUPPORT HUMAN RIGHTS

Bonn (EPS) - Some 55 Korean workers, students, pastors and nurses staged a demonstration here March 1 to protest the violation of human rights in South Korea. On behalf of 10,000 Koreans living in the Federal Republic of Germany they demanded the re-establishment of democracy in their native land and strongly criticised President Park's attempt to destroy the opposition through the use of special courts and prolonging the state of emergency.

A declaration distributed during the demonstration, which coincided with the 55th anniversary of Korean independence, criticised the general's dictatorial régime for its extravagance, ineffectiveness and instability during the past 12 years.

(more)

"Intellectuals, religious leaders and students representing the voice of reason and conscience are arrested and thrown into prison", the statement read. The secret police sow seeds of distrust and fear in all parts of society. Educational institutions and the press no longer enjoy freedom of expression.

Signers of the declaration have formed a forum to work for an end to dictatorship and the restoration of democracy. They asked West German President Gustav Heinemann to support their efforts.

"We desire not simply a change in leadership but a change in the anti-democratic system", they declared.

A letter sent to the forum by the Foreign Office of the Evangelical Church in Germany (EKD) reported that last January Bishop Helmut Class, president of the EKD Council, had called the synod's attention to the inhuman treatment accorded those Koreans who, for religious or humanitarian reasons, are championing human rights in Korea. "Thanks to the efforts of Christians throughout the world, the government has thus far been unwilling to provoke a confrontation", his letter said.

EPS

#### WOMEN UNITE IN PRAYER AND ACTION

Nürnberg (EPS) - All over the world in groups large and small Christian women last week prayed fervently "Make us builders of Peace". The occasion was World Day of Prayer (March 1) initiated by women for women of all ages and social backgrounds. As in years past, they united in prayer by means of a single order of service circulated by the International World Day of Prayer Committee chaired by Miss Gudrun Distell of the Federal German Republic.

The 1974 theme was worked out by an ecumenical group in Japan, most of them members of the United Church of Christ (Kyodan). Although Christians are a tiny minority in Japan, this group has played an important part in the society. Among other actions it has protested against an immigration law that discriminates against 600,000 Koreans living in Japan.

Actively concerned for peace, the Japanese women urged women everywhere to pray, reflect and act as peacemakers. To express solidarity with women in other countries, World Day of Prayer groups allocate part of their offering for specific educational projects for women in the Third World. The remainder goes to projects selected nationally.

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## Ecumenical Press Service

ES: "OIKOUMENE" GENEVA - TEL. 33 34 00 TELEX 23 423 OIK CH - 150 ROUTE DE FERNEY, 1211 GENEVA 20 SWITZERLAND

No. 8/41st Year

14th March 1974

The 1973 Central Committee during its Geneva meeting received two important communications from Orthodox bodies containing pointed criticisms of the World Council of Churches and its programmes.

Patriarch Pimen and the Russian Orthodox Church's Holy Synod sent a message pointing out several "shortcomings" in documents from the World Conference on Salvation Today (Bangkok, 1973). These included the charge that "Nothing is said about the ultimate goal of salvation, in other words, about the eternal life in God". It also found "a deliberate trend towards one-sided and detrimental understanding of salvation in the spirit of boundless horizontalism... There is no room left for the main vertical dimension".

The Ecumenical Patriarchate of Constantinople sent a letter on the 25th anniversary of the World Council of Churches. It asked whether social issues such as "oppression of the masses, economic misery, the uneven distribution of consumer goods, damage to nature and famine leaving millions starving" should constitute "the sole object and orientation" of the Council. It called for a balance between socio-political aims and theological issues. It also said the Council should help the churches in the common search for unity, and should preach "the one and undivided Christ".

Herewith are the replies to each of these letters sent after the meeting of the WCC Executive Committee in Bad Saarow last month.

Reply to a Declaration of the Ecumenical Patriarchate  
on the 25th Anniversary of the World Council of Churches

22nd February 1974

His All Holiness Patriarch DIMITRIOS  
Rum Patriarkhanesi  
Fener  
Istanbul  
Turkey

Your All Holiness,

....The World Council of Churches is a fellowship of churches committed to the common search for unity. The World Council is not above the churches and has no authority over them. But it is also not simply the mirror of their divisions. It is an instrument helping the churches to advance towards a fuller expression of that unity constituted by Christ and constantly renewed by the power of the Holy Spirit.

The World Council of Churches is not a substitute for the Church and does not claim to be the manifestation of the one church for which we are all longing. Each church retains its identity. Each church is not only respected, but even invited to make its own contribution to the conversations and the common life in the World Council of Churches.

Sometimes the estrangement between the churches is so great that they find it difficult to recognize one another as churches. But the fact that we all confess the same Lord Jesus Christ leads us to accept even partners who, at first sight, appear strange and unfamiliar. How often has this act of mutual acceptance borne fruits of new life!

Twenty-five years of shared history are a promise for the future. Therefore, the Central Committee welcomed the forward-looking character of the letter. Indeed, the future depends on the decisions we take today.

The Patriarchate expresses concern that the World Council of Churches as an organization could follow a direction detrimental to the goal it has been set up to pursue. The direction to be chosen is a common concern.

Two tasks are to be faced at one and the same time. The differences need to be overcome and the churches need to meet the demands and questions of the contemporary time. Faced with the overwhelming second task we often wish that the first were already fulfilled! The letter expresses this well. It points to the needs of our time. How can the Church be a witness to our generation longing for the meaning of life which, in fact, has been revealed in Christ! How can it overcome the danger of obscuring the truth which has entered history in his person?



As the Central Committee at its meeting in Utrecht said, we need to learn to speak more openly and clearly of the centre of our commitment. Our disunity tends to prevent us from doing this. Since we are not one, we hesitate to speak of the faith in Christ. But we know that the churches pass through a period of test. Only the common reliance on Christ will sustain us.

As we accept the task of confessing the faith together, the following considerations may be important.

(a) The letter rightly points to the double task of the Church. Above all it needs to praise God for his gift of salvation and the hope that he has placed in our hearts. But at the same time it is called to serve people. 'The problems of the suffering society are its own problems'. The Church needs to keep those two directions together. It would fail in its calling if one would be emphasized at the expense of the other.

It is pointless to oppose vertical and horizontal. Jesus Christ himself has kept both together when he gave to his disciples the double commandment to love God and the neighbour, even more by becoming man and being obedient unto the cross.

The reality of the present world is bewildering. The tasks which confront us are so multiform that they seem to lead us astray in many directions. But this is not necessarily so. Christ must remain in the centre of all we are doing. Sometimes we shall not have the words to relate our experience to this only source of truth. Sometimes we shall feel discouraged in front of all the new challenges before us. But the sole object of our life together must be to witness to Christ in the midst of the problems of our time.

(b) The letter reminds the churches of the need to understand the human person in the fulness of his meaning. Nobody will be saved by bread alone. Of course, the Patriarchate does not want to say that freedom and justice on this earth are of no importance. Already the famous Encyclical of 1920 has made this abundantly clear. The struggle for justice must not be weakened by the hope for ultimate liberation in the kingdom of God.

But, indeed, the relationship between the hope which we have been given and human fulfilment on this earth is one of the decisive questions of our time. As we confess together the faith in Jesus, we may be led afresh to an understanding of man and the meaning of life which liberates from any one-sided emphases. An anthropology grounded in Jesus Christ best protects against the danger of polarization.

(c) The letter urges the pursuance of the search of visible unity. There can be no doubt that the commitment to this goal must be central in the life of the World Council of Churches. This conviction has been expressed again in the draft of the new constitution which speaks of the need to reach "visible unity in one faith and in one eucharistic fellowship".

The task is demanding. The churches may find it so demanding that they hesitate to move forward. There is the acute danger that the search for unity never gets beyond the stage of search; that the churches remain standing on the threshold without entering the room they are called to live in together. But the demands must not be reduced.

The divided Christians must come so close to one another that they can recognize one another as belonging to one and the same communion. This means that the World Council of Churches must work towards its own demise. There cannot be - and never has been - any question of regarding the fellowship as it now exists in the World Council of Churches as that one church whom we want to see restored. The goal is to be united in the one holy catholic and apostolic church.

If in our common studies, we have been led to emphasize the need for conciliar life, we refer to the life of that one church. Because we believe that one church will be able to maintain its unity only through regular conciliar practice; in order to prevent legitimate diversity from deteriorating into division again; to enable conflicts to lead to growth in truth and deeper abiding in the faith; to deal confidently with changes which at first sight seem to contradict the truth received in the tradition. As we strive for the unity we need to seek to restore forms of true conciliar life.

Conversations, meetings, practical collaboration are required. But they alone will not succeed in fulfilling the task. Any advance in the ecumenical movement primarily depends on the common spiritual commitment of the churches. Division cannot be overcome by human devices. It can be cast out only by prayer and fasting.

The churches both individually and together need to be renewed in their faith and obedience. They need to learn afresh to celebrate the great liberating truth which has come to us in Jesus Christ. They need to invoke constantly the Spirit and ask for his renewing power. As He grants his gifts, they will grow to unity. They will be that sign which God erects for the whole world. One in Him they will be able to serve more effectively the unity and the collaboration among all people.

The World Council of Churches provides the churches with a framework to live and witness together. As we approach the future close contacts, exchange and collaboration between the member churches is of the utmost importance. We are glad that we can count on the unfailing support of the Ecumenical Patriarchate.

This is particularly true as we prepare for the Fifth Assembly of the World Council of Churches in summer 1975. We shall rely on the participation of Orthodox representatives, not only in the Assembly itself, but also in the preparatory process. Several of the themes chosen for the agenda of the Assembly correspond to the concerns expressed in the letter of the Patriarchate, especially the topics 'Confessing Christ Today' and 'What unity requires'. It is therefore our hope that all opportunities will be used to explore further the promises and problems of the mutual relations between the churches.

As we send this message, we ask God's blessing upon you and the Synod of the Church in Constantinople. May your work be strengthened by the power of the Spirit and may we all receive the gift of his freedom, peace and joy as we continue on our common pilgrimage on this earth.

Yours sincerely,

M.M.Thomas

P.A.Potter

Chairman,

General Secretary

WCC Central Committee

Reply to a Letter from the Russian Orthodox Church

Patriarch of Moscow and All Russia PIMEN

22nd February 1974

Your Holiness,

Last summer the Synod of the Russian Orthodox Church addressed to the Central Committee of the World Council of Churches a message concerning the conference on "Salvation Today" held earlier that year in Bangkok. The letter expressed appreciation for this conference but at the same time drew attention to a number of points which, according to the judgment of the Russian Orthodox Church, were not adequately dealt with by this conference. The Central Committee received your message with great appreciation.

The meeting of the Central Committee gave an opportunity for a first discussion on the significance of the Bangkok Conference. The contribution of the Synod of the Russian Orthodox Church was taken into account in the debate and is reflected in the resolutions adopted by the Central Committee. In addition, the Committee has directed me to reply on its behalf....

No doubt, the World Conference on "Salvation Today" has been a significant event in the life of the World Council. It brought together Christians from many countries and many different cultural backgrounds to reflect together on the meaning of the salvation brought by our Lord, Jesus Christ, for contemporary man. Obviously, it was not expected to produce a systematic, balanced view on all aspects of Christian teaching, but was meant to stir up reflection on the aspects which may be of particular importance in our present world.

We are living in a time of change and it is therefore important that Christians make a constant effort to show the relevance of the eternal gospel in the changing situations of this world. In a certain sense it could be said that the ecumenical movement is a voyage of common discovery. The material of the conference should be read in this perspective.

The Synod welcomed the valuable insights which emerged at the Bangkok Conference concerning the realization of salvation in the diverse conditions of today's reality. But it is felt that there has not been sufficient emphasis on the decisive significance of Jesus Christ and the ultimate goal of salvation, i.e., eternal life in God.

I feel that this criticism does not do full justice to the conference. On several occasions the reports emphasize that liberation cannot be accomplished within this world, but will be finally fulfilled in the Kingdom of God "when death is swallowed up in victory" (Bangkok Report, p. 89). Even more important, many participants have witnessed to the fact that in the course of the conference they gained a fresh understanding of the decisive significance of Jesus Christ. Therefore, though it may not have been said in many words, the "vertical dimension" has been very much present at the conference.

Let me, however, add an additional consideration. I often wonder about the usefulness of the distinction implied by the terms vertical and horizontal. We all agree that the salvation brought by Jesus Christ must find expression in a commitment to the freedom of man and justice in society. Therefore it is essential to develop an understanding of salvation which holds together the spiritual and social realms.

Jesus Christ, the Son of God, has come into this world. In him vertical and horizontal coincide and we would not grasp the meaning of his coming if we opposed vertical and horizontal.

The World Conference at Bangkok was a first attempt to develop a vision of the fulness of salvation. It may be imperfect in many respects. It is our common task to advance beyond the admittedly tentative conclusions of the conference.

The Synod's letter suggested in its criticism that not enough respect has been paid to the tradition of the Church. It discerns in the conference a tendency "to live without connection with the past".

I feel that this remark is of special importance. It points to a dilemma that the Church is experiencing today with particular sharpness.

On the one hand, we know that there cannot be any real discontinuity with the past. God has sent his son and salvation has been brought once for all. The gospel remains the same for all generations, but each generation receives it anew. God has given the promise to his disciples that the Spirit will lead them into all truth. In his faithfulness he will show us again and again how to understand and communicate the good news of the cross and resurrection of Jesus Christ.

Tradition becomes alive as we open ourselves to the guidance of the Spirit and try to respond to the needs of our fellow men. The Bangkok Conference was an attempt in this direction. Its findings need to be taken as a question put to the tradition. No break is intended but we need to struggle together to express the true meaning of the testimony of the past for the contemporary world.

The letter from the Synod underlines in very strong words the importance of struggling for justice and human rights. Indeed, I agree wholeheartedly when the Synod of the Russian Orthodox Church states that the spiritual experience of salvation in Jesus Christ drives us to fight for conditions of human development for all people; not primarily for ourselves, but in the first place for others.

I also fully agree that the experience of salvation is not dependent on justice in society. How often have Christians had their deepest experience of God's peace and power when they were persecuted and deprived of human rights? Perhaps the richest spiritual heritage of Christian tradition comes from believers who have suffered in hardship.

But to be aware that God's grace is strong in the weak and those who suffer does not free us from working for the improvement of conditions in society. It must be our concern to fight for spiritual values in the building up of society, for truth to be recognized, for justice to be established, for freedom to be expressed, for exploitation to be ended.

This may sound obvious, but in our present world this task lays high demands upon the churches. In the ecumenical movement we are held together in this common task by the ultimate commitment to Jesus Christ and he will enable us to face the tasks together.

Let me close with a suggestion. I am aware that soon a small delegation will visit the Soviet Union and will discuss with the leaders of the Church there the conference "Salvation Today" and the follow-up it needs to receive. This visit will give an opportunity to discuss criticisms contained in the communication to the Central Committee in much more detail than I have been able to do in this letter. I am glad that this exchange will take place. I feel, however, that the dialogue should be continued.

When Your Holiness visited the headquarters of the WCC you suggested that more frequent meetings with theologians of the Russian Orthodox Church should be held. May I therefore propose that a group of people involved in the work of the WCC visit the Orthodox Church in the second half of this year? We are approaching the Fifth Assembly of the WCC and it seems to me of the highest importance to discuss in advance the main subjects of the Assembly with representatives of your Church. I am sure that such a consultation would be of great profit for those preparing the Assembly. It would be particularly helpful if this visit would give us also the opportunity to meet congregations of the Orthodox Church in Russia and to gain a deeper knowledge of their spiritual life. May I therefore express the hope that this proposal is acceptable to you.

Let me close this letter by joining with Your Holiness in your prayers for the Church throughout the world and for the ecumenical movement. We especially pray for the Synod and for all believers of the Orthodox Church in Russia.

Yours sincerely,

M.M. Thomas  
Chairman,  
WCC Central Committee

# THIS MONTH

April 1974

No. 9





1426



1427



1429



1428



1430

### photo oikoumene

Brother Roger, prior of the Protestant monastic community known as Taizé in France, has received 1974 Templeton Foundation Prize for work among young people (1426) and efforts at renewal and reconciliation. (1427) The prior discusses plans for world-wide Council of Youth opening at Taizé August 30. (1428) Thanks to a "big leap in the economy" Filipinos experience real opportunities (see "Manifesto" in this issue). (1429) Chilean women like those in Argentina are discriminated against in penal law. (see article on "Machismo"). (1430) Forthcoming WCC consultation on sexism is outgrowth of discussions among women at WCC Central Committee in Utrecht, 1972. They pleaded for more women delegates to Fifth Assembly in 1975, commensurate with their role in the Church.



# THIS MONTH

No. 9

April 1974

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Cover photo: Ethiopian child in advanced stage of starvation. Credit: Salgado Junior	

## SELF-HELP FOR ZULULAND

Johannesburg (EPS) - In a land where poverty, overpopulation, little education, an anachronistic system of land tenure and an uncertain climate are combined with steely race laws, even the proudest of people can be drawn into a state of physical and economic subjection.

Such an area is Zululand, or more properly, Kwa-Zulu - "the place of the Zulus". And such a proud people are the four million Zulus - known globally for their tenacity and resistance to even the most severe social, economic and political pressures.

Today there are signs of a new day dawning for Zululand. The embryo government of Kwa-Zulu under Chief Gatsha Buthelezi has shown a far more lively appreciation of development needs than has the government of South Africa. In this situation, churches - perhaps the most significant organizations in the territory after the State - are well placed to play a part.

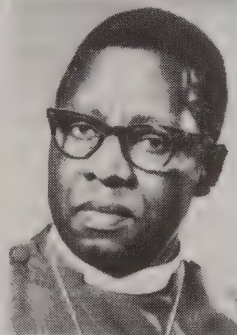
One channel for their activity is the Zululand Churches' Health and Welfare Association - known popularly as "Helwel" - a broadly ecumenical effort still new (it was formed only last August) but already beginning to make its mark.

The Christian gospel has been preached among the Zulu for about 150 years. In the early days, the sole goal was converts, but in time churches became involved in the provision of health services and schooling. This brought them into closer touch with the physical needs of the people, people shattered by savage wars of white conquest and impoverished by the dismemberment of their land.

Thus, elementary development work emerged. The Lutheran Church, for instance, set up its famed handicrafts centre at Rorke's Drift in western Zululand. Methodist and Roman Catholics provided hospitals and clinics. The Anglican Church, however, was the most advanced since it was the largest. On the basis of clinics and health services it was providing, the Zululand Diocesan Health and Welfare Association was formed in 1963.

Besides health services, this organization also established a sewing centre in the remote rural

area of Etalaneni in Central Zululand, together with agricultural demonstration centres. Yet the efforts of this first Helwel and of the other churches were puny in comparison to the total needs. No one realized this better than Anglican Bishop Alpheus Zulu, who has presided in the Diocese of Zululand for 10 years, as well as being one of the six presidents of the World Council of Churches.



Bishop Zulu holds the firm conviction that "churches will fail in community development as long as they try to separate people denominationally", since people live in communities and not in denominations. A good framework for ecumenical cooperation in the development field existed in the shape of the Zululand Council of Churches.

"When I approached other churches to come into Helwel with us", says Bishop Zulu, "there was a ready response.

Thus the Anglican Helwel was replaced by the new ecumenical Helwel. With a large majority black representation, the board of the new organization is made up of five delegates each from the Anglican, Catholic, Methodist, Lutheran and Congregational churches.

To date, the most notable ecumenical change to be seen in Helwel is in the person of its director, Macdonald September, a 53-year-old Lutheran layman. "Mac", as he is known, was a natural for the job. Not only does he qualify as a local in Kwa-Zulu, but he also has wide-ranging administrative and development experience. He has been manager of a Lutheran mission hospital at Xesa in Kwa-Zulu, served a three-year stint on the Africa desk of the Lutheran World Federation in Geneva, and was director of social services in the South-Eastern Lutheran Church at Rorke's Drift. His wife, Freda, is a nursing sister and has occupied several responsible posts.

When Bishop Zulu approached Mr September to become  
(more)

director of Helwel in 1972, he was considering another tempting job-offer - the directorship of the Division of Inter-Church Aid in the South African Council of Churches. "I chose Helwel," he says, "because I wanted to work at grass-roots level."

Mr September's task is set forth by the Helwel board as follows: "Helwel is at present moving away from the idea of working on isolated needs of communities and is looking towards a much broader form of Community Development ... Helwel should be able to render assistance and advice in the following aspects of community life: Religion, Education (including Adult Literacy and Vocational Training), Health, Agriculture, Recreation, Economic Self-Employment,



Cultural and Community Service Institutions such as farmers' associations."

These aims are more closely defined in the constitution. Here the objectives are said to be to establish or cooperate in the creation of "opportunities and incentives for people to develop their potential realistically," in medical services, agricultural activities, in home and local industries. Training facilities are to be provided in all these fields.

A start in realising this vision is to be seen at Kwanzimela, an old mission station of the Anglican Church in Central Zululand. Long a conference centre, Kwanzimela accommodates the sparkling new buildings which will form the administrative heart of the Helwel organisation.

At the moment things are quiet at Kwanzimela, but there is clearly plenty brewing. Helwel, under Mr September, is gearing itself not only to speed up coordination between churches' existing development work, but also to enter into exciting new projects.

These include a "pilot project" which will focus an intensive community development programme on a single area, an ecumenical crafts organisation known as Vukani ("get-up-and-go") and an extensive training programme for people involved in medical and agricultural development work. The conference centre at Kwanzimela, as well as its extensive lands, will provide an ideal site for the training.

September's duties include researching the situation, finding skilled people to fill posts in the medical, agricultural and craft fields, supervising their activities, finding money to finance various projects (around R200,000, or \$300,000, is needed in the first year alone) and launching a public relations programme to make Helwel better known.

Quite an awesome task; yet Mac is unperturbed. He emphasises that Helwel is no "Father Christmas organisation" dispensing handouts. "We want to help people to help themselves, and to learn to stand on their own feet with dignity."

Speaking as a Zulu he says: "I see Helwel reviving us to an awareness of our responsibilities. It challenges me and my people to help ourselves and to be responsible for our brothers in need, which is our Christian duty. I think it has implications for the whole of Kwa-Zulu."

David Thomas  
Ecunews

## LEUENBERG: DESTINATION OR DEPARTURE ?

Princeton, New Jersey (EPS) - According to an ancient Greek legend, Narcissus fell in love with his own reflection in a pool of water. Captivated by his own image, he refused to move for fear of losing his beloved. Day by day he became weaker and finally died.

This legend gives a penetrating insight into the human predicament. It also illuminates the history of the churches of the Reformation in Europe and in North America. Like Narcissus they have been so infatuated with their own images that their freedom has been seriously limited, and the world around them has receded from their attention.

The gospel of Jesus Christ is the power that liberates men from the spell of narcissism. This was the experience of the Reformers of the sixteenth century.

At that time the Church was completely preoccupied with admiration and defence of its own traditions, powers and prescriptions for salvation. In this situation the Reformers rediscovered the New Testament message of God's gracious acceptance and forgiveness of sinners in Jesus Christ. Christian faith meant total trust in the freely given grace of God declared in the gospel rather than dependence on one's own virtues and accomplishments.

This recovery of the gospel was the beginning of a new freedom from self-destructive religious narcissism. The freedom of faith generated a new awareness of and active concern for all of God's creatures.

### *The Larger Question*

Can the churches of the Reformation once again give convincing expression to the liberating power of the gospel? This is, I think, the larger question within which discussion of the Leuenberg Agreement should take place.

The agreement is the result of years of study and discussion. Its primary intention is to show that Lutheran and Reformed churches in Europe have a common understanding of the gos-

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pel which makes church fellowship, i.e. pulpit and altar fellowship, possible. After centuries of isolation and mutual condemnations, the agreement is surely an important achievement in church relations.

But is the goal of wider church fellowship sufficient to break the enchantment of the churches with themselves? Does the Leuenberg Agreement represent a genuine surpassing of deadly ecclesiastical introversion? My answer must be: Leuenberg is a point of departure rather than the destination of the movement of the Reformation churches beyond narcissism.

The realisation of church fellowship might be a signal that the Reformation churches are no longer spellbound by their own images. It might indicate that these churches have learned again to find their identity and their unity in the gospel rather than in their own traditions. This awakening would be a great gain over the denominational, regional and ethnic defensiveness which has dominated relations between Lutheran and Reformed churches in the past.

But if the realisation of church fellowship is not to get stuck in new self-admiration, it must be coupled with a new awareness of the mission for which God frees and unites his people by the gospel.

Concern for the unity of the Church cannot be separated from concern for the unity of mankind. The community that is gathered by the living Word of God and nourished at the Lord's Table is also commissioned for responsible service in the world.

The Leuenberg Agreement does of course declare that the common understanding of the gospel which makes church fellowship possible also propels the churches toward "common service" and "common responsibility" in the world. According to the agreement, "The gospel liberates and binds the churches to offer common service." Those who faithfully hear the message of the free grace of God in Jesus Christ are "set free for service" and "should stand up for temporal justice and peace" among men.

Nevertheless, the achievement of church fellowship is the primary goal toward which the agreement is oriented. References to the church's service in the world are rather vague and lifeless.

## *Several Limitations*

What are the limitations of the agreement in so far as it touches on the social task of Christians set free by the gospel? They may be stated under three headings.

1. Concrete service. Does the agreement escape the danger of empty abstractions and generalities in speaking of the service for which Christians are liberated? Is there any effort to name the particular powers which have men in their grip today and which contribute to dehumanisation? Are there any specific examples given of the concrete service of others here and now made possible

by the liberating gospel?

If the gospel has to do with God's justice, then we have to proclaim it in relation to the injustices men actually experience today and to their struggles for a just world. If the gospel announces God's liberating activity, then we must not isolate the understanding of it from the lived experience of bondage and suffering.

If the gospel declares God's power to create new life in men and institutions by his act of forgiveness and his promise of resurrection, then we must communicate this good news in the face of widespread cynicism and despair about the possibility of transforming conditions and structures which cause misery.

I am not pleading for some flashy theological pronouncement so the churches can be in step with the latest liberation movement and parrot the jargon of revolution. But can we speak responsibly today about Christian service in the world without any mention of matters such as intense racial hostility, the continuing nuclear arms race, the exploitation of the poor by the rich, the plight of migrant workers, the terrible violation of human rights in many societies?

2. Solidarity with the poor. In the numerous cults of private Christianity, the comprehensiveness of God's Lordship proclaimed by Jesus is lost. Stated rather bluntly, the gospel is often proclaimed and heard as assurance and comfort for "little ole me". This privatistic understanding of the gospel is widespread in both the Lutheran and Reformed churches.

The Leuenberg Agreement does not wish to encourage individualistic piety. Yet I must ask: Does it state sharply enough the meaning and cost of Christian discipleship in the political domain? Of course, the Church and its message should not be politicised, i.e. made subservient to particular political involvements. Nevertheless, the gospel frees us for the practice of social criticism and renewal. This involves risk and sacrifice on the part of the Church.

Awareness of unity in the gospel should at the same time arouse in the churches a new sense of solidarity with others, and especially with the oppressed and poor of the earth. When the cross of Christ is central in Word and Sacrament, Christians are stirred to a new consciousness of union with the crucified Lord and to a new solidarity with all the afflicted. The message of Christ crucified shakes the foundations of all existing orders based on estrangement and abuse of power.

3. Critical Hope. The gospel liberates persons and communities for bold and imaginative efforts in the service of others. It frees men to live in the creative expectation of the future promised by God. Is this adequately expressed when the agreement summarized Christian service as the search for and application of "rational, objective criteria" in the pursuit of justice

(more)

and peace? Are we not also set free by the gospel from an all-too-easy acceptance of what present secular culture might deem to be "rational", "objective" and "realistic"? What militaristic venture of modern times has not been justified as altogether "rational"?

At one point at least the agreement comes close to acknowledging the critical significance of hope in God's promise. Jesus Christ is described as the incarnate, crucified and risen Lord, "the Coming One who opens up for the world its future." This affirmation underscores the provisionality of reality in its present form. The world is not yet finished. Its future is kept open by God's promise embodied in Jesus. The gospel sets men free to dream of possibilities of a more human world and to work for its realisation.

Christian hope is critical hope; it refuses to play God, yet genuine hope is not content simply to accept things as they are. Hope is motivated by the vision of a new world. Above all, Christian hope is disciplined in the way of the cross as it explores the possibilities of making life more human in the world.

The Leuvenberg Agreement does not speak with sufficient boldness and clarity about Christian hope, its critical and creative impact on human life here and now, as well as its difference from utopianism.

In conclusion, it would be disappointing indeed if the Lutheran and Reformed churches in Europe and in North America were still not ready to go even as far as the Leuvenberg Agreement does in expressing a common understanding of the gospel. If we are not yet willing to move together from the Church to the world in the name of the gospel, the story of Narcissus must continue to haunt us.

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Princeton Theological Seminary

## "MACHISMO" IN LATIN AMERICA

Buenos Aires (EPS) - In Latin America the phenomenon of supposed male superiority is called "machismo" (macho=male). The Chilean sociologist Jorge Gissi says it is "an oppressive ideology which divides individuals into superior and inferior according to their sex".

Although there are notable differences between countries and many changes in the general life pattern have taken place on this continent during the last four decades, the "machismo" pattern still remains a cultural idiosyncrasy.

In concrete terms it means the conscious or often unconscious acceptance of a mythology concerning what is feminine and what is masculine. This produces well-defined roles for both men and women, a double moral standard and discrimination based on sex that has found its way even into legislation.

In a country like Argentina it is often well concealed by a generally professed equality which does not entirely correspond to reality. A few examples will show how this "oppressive ideology" influences the thinking and action of both men and women.

At least two laws are clearly discriminatory against women. The father alone exercises parental rights ("patria potestad") over the children. This has many implications. For instance, it is the father and not the mother who may give permission to minor children to marry, work or travel abroad. In the frequent cases where the father is absent (separation, abandonment of the home, etc.) the mother can gain legal rights over the children only after a lengthy legal process.

This is a double injustice: economic and psychological. Many women do not have the knowledge or the means to obtain their rights with respect to their children. The children must then seek clandestine employment per day or per hour without the protection of labour laws. In the case of marriage of minors there is an unjust legal complication if the father is absent and the mother has not taken specific steps to obtain her rights.

In the Diary of Sessions of the National Constitutional Convention of 1949 (a convention which made some changes in the original constitution of 1853) one may read the following commentary by a prominent Argentine lawyer on the exclusiveness of paternal rights ("patria potestad")

... paternal rights are a condition which should be recognised in the family because *nature* has established overbearingly the roles within the family institution, assigning to the father authority and providence, to the mother love and tenderness and to the children obedience and respect in a mutual harmony, also natural, between each one's rights ... This ordering is a *natural ordering*. This ordering is a *Christian ordering*. This ordering is a *traditional Argentine ordering*. (Italics mine)

This commentary is dictated by the criterion of male superiority (the father has the authority) and by the ideology of "machismo", which has clearly defined roles (the mother ... love and tenderness) within the family in particular and society in general. It also makes a very dangerous and unscientific equation between nature, Christian doctrine and tradition. The commentary makes no use of a scientific approach to tradition nor of serious biblical exegesis.

In Article 118, Section 3 of the Penal Code the grounds for adultery are different for men and for women. A man is guilty if he has a permanent sexual relationship with a woman other than his wife, whereas a woman is guilty if she has one sexual encounter outside the marriage bonds. The Chilean Penal Code (Article 381) is very similar: a husband is guilty of adultery if he keeps another woman in his own home or if he commits a scandal, whereas a woman is guilty of adultery if she has sexual intercourse once with someone other than

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her husband. Here the traditional double moral standard of machismo is quite clear: male=aggressive, promiscuous, polygamous, unfaithful, owner; woman=submissive, monogamous, faithful, owned.

## Social Inferiority

Also there are certain situations of social inferiority of women that our laws have not sought to correct. The unmarried mother-to-be, for example, can seek to prove the parenthood of her child and then the male is legally obliged to recognise his child. But the trial is long and expensive and the language defining medical proof is ambiguous. In short, a woman finds herself in an inferior situation because the legal apparatus is not operative in the vast majority of cases.

The male who fathers the child remains blameless in the eyes of society and practically without responsibility. The woman, if she is a minor and without protection by her family, is placed in a kind of asylum-reformatory and considered a quasi-delinquent. Once the child is born neither she nor her child has any legal or economic protection. According to current morals she is guilty whereas the male is not; she alone is responsible for bringing up the child.

This is one of the causes of frequent abortions (100 for every 300 births), abandoned infants and sometimes homicide.

If she has no profession she will likely become a domestic servant, provided she can find someone who will employ her with the child; but her salary will always be inferior to the usual wage paid.

A similar phenomenon occurs frequently in slum and lower middle class areas when the father abandons the home for a short time or for ever. The supposed equality before the law does not exist in practice. The woman is left alone, in many cases with several children to maintain and educate. Although the law says the father must maintain his children, the existing provisions are insufficient to compel him to do so.

The government assumes no responsibility. There are no special forms of protection to compensate for this social inferiority of women, who run up against bureaucratic, technical and economic difficulties (it is difficult to locate the absent husband, or to prove his income). The woman thus abandoned - a very frequent occurrence - must work outside the home but do all the work inside it too.

## Dire Consequences

This situation has dire consequences for women and their children. The former frequently fall into begging or prostitution; the latter are either locked up alone in a tenement room or else left to roam the streets. Statistics show that approximately 10,000 minors come in and out of the city of Buenos Aires every day. We see them sleeping in railway stations and subways,

begging, shining shoes or stealing.

Numbers of women study in our secondary schools and universities and a high proportion graduate in medicine, dentistry, architecture, humanities, pharmacy, economics. Yet very few, if any, are in positions of leadership either in academic life, the economy or government. Nor do women occupy executive positions in industry.

## Churches Too

The churches are by no means exempt from machismo. For four decades Union Theological Seminary, Buenos Aires, and other sister institutions in Argentina have prepared women for church work. Yet very few are pastors, and to my knowledge none is in a position of leadership in her denomination or involved in the bodies where important decisions are made regarding the life and mission of the Church. In the last 14 years I have only once seen a woman invited to take part in the opening or closing ceremonies of our seminary. None are in its directive bodies. Their absence in theological conferences is symptomatic: sometimes one or two are invited but they are never challenged to present original theological work.

In a local seminary a woman professor was reduced to part-time status following the birth of her second child but there was no reduction of her duties. This was likely an entirely unconscious piece of prejudice, but it reflects very clearly the widely held conviction that motherhood automatically makes women less useful in their professional work.

A similar prejudice is revealed in the case of a woman who assumed practically the same work load her late husband had been carrying in the Church. But she receives distinctly inferior remuneration even though, as head of a large family, she carries a larger total work load than her husband had.

These examples are concrete evidence of the discrimination and unjust treatment women suffer here on the legal, political, social, economic, cultural and ecclesiastical levels.

Our question should be: how are we to liberate ourselves and others? What roads should be followed to achieve broad and deep liberation for all human beings: men and women, rich and poor, exploiters and exploited, educated and ignorant? How are we to overcome the prejudices which are only rationalisations of our fear to be and to let be?

Beatriz Melano Couch  
Professor of Practical Theology  
Union Theological Seminary

(see Photo Oikoumene for illustration)

In a preliminary vote the York Diocesan Synod has expressed overwhelming support for the ordination of women in the Church of England. All 43 dioceses are currently being canvassed on their view in preparation for a final vote in the spring of 1975.



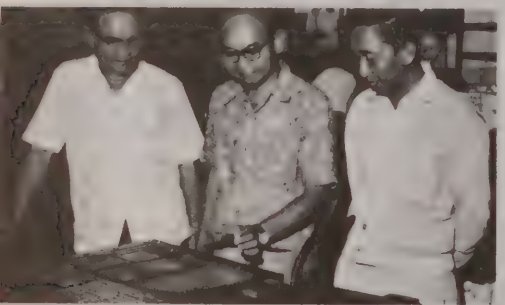
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## INDONESIA TODAY

Indonesia, fifth largest nation in the world with the largest Muslim population of any country, is the setting for the Fifth Assembly of the World Council of Churches in July 1975. (1431) Mosque in Jakarta, capital city and site of the assembly. (1432-33) Dance is a living art throughout the islands, especially in Bali. (1434) Two prominent Christian laymen play important roles in daily newspaper *Sinar Harapan*: Mr H.G. Rorimpandey (left) and Gen. T.B. Simatupang (centre). (1435) Sunday worship in a Christian church in Jakarta. (1436) Growing rice in terraces that must be zealously watered and maintained. (1437-8) New TV training centre equipping young people to operate a network linking many of Indonesia's 13,667 islands. (1439) Students at one of the 24 theological schools.

Urban Industrial Mission programme of Indonesian Council of Churches trains community organisers to help slum dwellers press for better housing, water supplies, sanitation. (1440) Shacks along canals and railroad tracks shelter new arrivals from the country. (1441) A community service centre. (1442) Study in contrasts.



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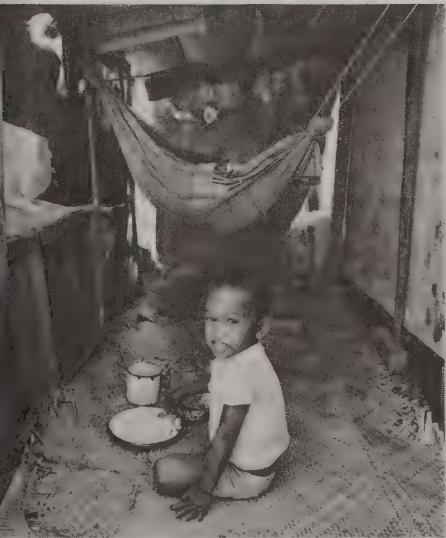


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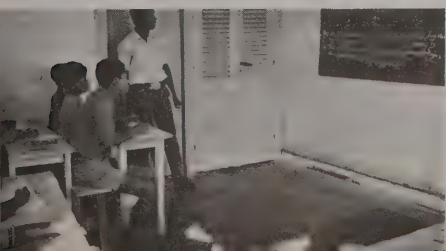




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## MANIFESTO ON MARTIAL LAW

*(The following was signed by approximately 40 Christian pastors and lay people active in churches in downtown Manila, the Philippines.)*

Martial law was declared throughout the Philippines, by virtue of Proclamation No. 1081 dated September 21, 1972, on the ground that "the rebellion and armed action undertaken by the lawless elements of the communist and other armed groups organised to overthrow the Republic of the Philippines by armed violence and force have assumed the magnitude of an actual state of war against our people and the Republic of the Philippines."

Immediately after the proclamation of martial law, the nation witnessed a remarkable period of "crimeless days". There was noticeable peace and order; the bombings in public places suddenly stopped. Thousands of guns were surrendered, as required, and private armies of notorious political warlords were disbanded. A good number of people, including students, professors, journalists, publishers, and prominent national figures, were detained...

Soon after the declaration of martial law, the President and the military authorities repeatedly reassured the people that the Communist apparatus had been dismantled and that the situation was well under control. There was indeed nothing that remotely approximated or resembled the "actual state of war" referred to in Proclamation No. 1081...

Even more reassuring is the statement of the President last May 20, 1973 to the effect that there has been "a big leap in the economy", the dollar reserves "have reached a new peak", and "for the first time, we saw our people convinced of the existence of real opportunities". (Bulletin Today) In other words, the picture of the country today is even much better than at any time before the declaration of martial law. Hence, the Philippines, according to the President, has passed the "period of stabilization and entered the era of development". (Bulletin Today, August 5, 1973).

Both under the 1933 Constitution and the 1973 Constitution, the power of the President of the Philippines is defined and limited in identical language:

"In case of invasion, insurrection, or imminent danger thereof, when the public safety requires it, he (the President) may suspend the privilege of the writ of habeas corpus or place the Philippines or any part thereof under martial law."

Martial law, according to the President, "connotes the power of the gun, means coercion by the military, and compulsion and intimidation". (Daily Express, November 29, 1972). Hence, it should be strictly confined to the period of emergency as specified in the Constitution. Otherwise, what is intended to be an emergency measure may degenerate into a permanent institution.

The emergency having ceased to exist, the martial law which it brought into being should cease to operate.

That martial law should not be made a permanent institution in our national life has been made emphatically clear by no less than the President himself. In his "Notes on the New Society", the President wrote:

"In the first place, martial law is a temporary constitutional expedient for safeguarding the Republic ...

"It is apparent that we cannot permanently depend on the coercive powers of the State ...

"... This is the discipline (marching in line and instant obedience to command) that, in many respects, governs a command society under martial law conditions. But it is obvious that we cannot make of this a permanent institution in our national life."

### *Consent and Persuasion*

As Christians we appreciate the role of coercion in periods of real national stress. We must, however, make it clear that we prefer a society where respect for law and authority is based not on naked force but on consent and persuasion. We believe that national progress can be achieved less through the artificial discipline of coercion than through genuine discipline that is born of the common awareness of a sense of national purpose and the readiness of the people to work in honest toil and make sacrifices for the larger good.

The failure of force in the rebuilding of society is anticipated by the fear, even among those who support martial law, that the moment force is removed, social chaos will result, and once the basic liberties of the people are restored anarchy will ensue. A nation that is held together only by "the power of the gun" can achieve social order but it cannot qualify as a free and just society.

The discipline of a command society has unfortunately bred fear and mutual suspicion. Labourers and wage-earners dare not press for higher wages and better working conditions through concerted action for fear that they might be dismissed, and deprived of their liberty. Common citizens told to appear in military quarters to answer complaints that should have been presented in civil court since they only involved family affairs or disputes regarding private property or contractual obligations, shudder in fear of being detained.

Worse, people are afraid to talk candidly about their public officials, even in whispers. People are discouraged from ventilating their feelings about their Government for fear their neighbours or associates might report them to the military authorities. People are reluctant to assemble and speak of common grievances for fear that they

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might be brought to the nearest army stockade.

When they read their newspapers or sit before their TV or radio sets, they know what kind of news and comment they will get: a one-sided news presentation and a chorus of unanimous praise for their high public officials. They know it is the organised system of coercion and fear that has brought this about.

We must, however, admit the initial gains achieved through the imposition of martial law - the immediate restoration of order, the apparent lessening of crime, the dismantling of private armies, and the improvement of public health and sanitation. Land reform is admittedly in its preliminary stages as yet, but the measures so far taken deserve public support.

We believe that to capitalise on these initial gains, the relations between and among citizens must now be based on mutual trust and openness. In lieu of martial law, we advocate an efficient, effective system of law enforcement, but with a sober regard for individual dignity and basic human rights.

Instead of the "power of the gun", we are for freedom with a sense of responsibility and restraint, made possible by a Government that balances its authority with the human yearning for liberty. The widespread silence of fear and suspicion should give way to the reassuring note of charity and understanding.

### *Best Hope for Future*

The nation will be confronted by problems of increasing gravity. We surmounted the rice shortage only to be faced by a fuel crisis and the alarming increase in prices of basic commodities. The long-term effects of this crisis on our economy and on our people have not yet been fully assessed.

We believe that in the face of the many problems that still beset the country, a national community bound by noble ideals and united by common purposes and shared expectations under a Government whose relations with its citizens are based on mutual respect and confidence, constitutes our best hope for the future. So often is the basic truth forgotten - but which all need to bear in mind - that the Government exists for the people, not the people for the Government.

The time has come to achieve a sense of national reconciliation so the whole country can grapple with its problems in the spirit of togetherness and cooperation. It is in that light that we support and ask for the lifting of martial law, along with the restrictions on basic individual liberties, in order to give the nation an opportunity to bind the wounds of her sons, restore the rule of Law, and effect a shift to the process of freedom and democracy.

## NEWS ROUND-UP

Geneva (EPS) - Word that the South African Government would not authorise the entry of any World Council of Churches staff or members of its Central Committee was termed simply the latest move in the government's effort to cut relations between the Council and its member churches in South Africa.

Dr Lukas Vischer, director of the Faith and Order Secretariat, said here on March 22: "I have no reason to believe my visit to South Africa is the reason for this decision by the South African Government. At World Council headquarters we have rather the impression that the refusal of any entry visas is an attempt...to make the dialogue between them and us more difficult." He termed the recent decision "a further escalation" of the government's critical attitude towards the World Council.

Dr Vischer went to South Africa at the invitation of the South African Council of Churches to give a number of lectures on the work of the Faith and Order Commission at various academic institutions. Shortly before leaving he gave a press conference and answered journalists' questions.

"I tried to put the Programme to Combat Racism in the wider context of the total activities of the WCC", Dr Vischer explained on his return to Geneva. "The press reported my statements faithfully, the South African radio broadcast a statement that bore no resemblance to what I said."

Next day as he was about to leave Johannesburg his temporary residence permit was withdrawn and he was told not to return.

The WCC executive said the great majority of South African Christians support the WCC. While some whites are critical, he heard little criticism from blacks, for whom the grants to liberation movements are not an issue. And many whites emphasised to him the importance of continued pressure from the outside.

● Meanwhile some 130 Formosans residing in various countries of Europe attending a meeting in Wuppertal-Barmen, West Germany last month to discuss "Salvation Today for the People of Formosa/Taiwan". After examining the subject from a biblical and theological perspective, they sought to apply Christian faith and hope to the particular problems confronting their countrymen.

One outcome was the formation of a movement called "Formosan Christians for Self-determination". Another was a statement making it clear that the people of Formosa/Taiwan will resist any attempt on the part of world powers, the Peking Government and the Nationalist regime to deprive them of the right of self-determination.

Representing the World Council of Churches at the

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conference were Dr Shoki Coe, head of the Theological Education Fund; Dr Choan-seng Song of the Faith and Order Secretariat; and Mr Sang Jung Park of the Commission on World Mission and Evangelism.

● Church assistance to relief and development efforts in drought-affected areas of Africa now totals more than \$2.7 million. Most of the expenditures have been concentrated in the Sahelian Zone. Many international experts say the situation there is even more serious than earlier predictions.

The World Council of Churches has supported programmes for rural development, including well-boring to improve water supplies, in Niger, Mali, Mauritania, Senegal and Upper Volta; medical teams to improve health care among nomadic peoples in Niger; and date-palm protection also in Niger.

One of the most innovative projects is an effort to utilize solar energy as a contribution to the Malian economy. A group of Malian research workers are experimenting with methods to harness the sun's power to drive pumps, water heaters and dryers which can treat fruit, vegetables and meat. Cost of the project is put at \$307,000.

Thus far more than \$1.83 million has been received or pledged for the WCC-sponsored drought programme, while \$870,000 has been sent direct to agencies active in the Sahel. At a special meeting later this month in Lome, Togo, sponsored by the WCC and the All Africa Conference of Churches, churches in West Africa will discuss the situation with churches and agencies from abroad. They will see how resources can be mobilized in West Africa.

In conjunction with FAO's Action for Development, WCC staff member Pascal de Pury recently visited Senegal and Mauritania to assess the needs there.

He reported that the situation in the zone is worse than before. "Most of Niger, Mali and Mauritania are now desert from an agricultural perspective. This means the agricultural method has to be changed from one relying on rainfall to one based on irrigation and food production." Noting that the people of the region are very courageous and resourceful, de Pury said that one effect of the drought has been to push the nomadic people into learning skills they would never otherwise have acquired. "There is urgent need for intensive agricultural instruction which relates the necessary skills to the situation," he said.

"The long tragedy in the Sahel has reached the point where people have sold everything to feed themselves and are still hungry. More than 90% of the people are in this condition." De Pury claimed that much of the problem lies in the fact that a western economic development model has been imposed on countries where it is quite inappropriate. Aid from the WCC must be used to encourage people who are trying to promote a pattern of development which allows for the maximum popular participation in schemes which benefit them and not the merchants, he said.

● On the other side of the continent, the famine in Ethiopia is still giving cause for concern. The Ethiopian Orthodox Church has appointed a new Social Services Committee to implement its scheme to care for orphans. Meanwhile, many church agencies, Protestant and Roman Catholic, have been aiding the efforts of the Christian Relief Committee which is feeding thousands of people throughout the country. The Commission on Inter-Church Aid, Refugee and World Service of the WCC has asked the committee to send a list of projects for WCC support and consideration is being given to the need for urgent assistance in the southern provinces. Two other programmes are currently being studied by the Commission, a plan drawn up by the YMCA to resettle and reunite families who are suffering as a result of the drought and recruit volunteers to serve in the relief programme, and an ambitious agricultural scheme in the Awash valley.

● The Governing Board of the National Council of Churches (USA) at a four-day policy session in Los Angeles passed a resolution calling on the US Congress to act "expeditiously" in the matter of impeachment so that the President "may have his day in court" and so that the nation will be able to regain confidence in the presidency.

In the board's judgement, "the charges levelled against the President are sufficient in number and severity" that the only way to resolve them "in fairness both to the President and the American people" is for the Senate to examine them as provided for by the Constitution.

In other action, delegates from the 31 member churches called attention to the plight of 120 political and other refugees now in US jails after escaping from Haiti; directed its Church and Society Division to establish a "working group" on evangelism; learned that the Lilly Foundation had granted \$200,000 for an NCC office for Jewish-Christian relations and for the existing Middle East Desk; declared solidarity with Christians in Korea who are suffering from "increasing repression of human rights"; and approved \$10,000 to activate the new Commission on Justice, Liberation and Human Fulfilment and \$13,000 for the Interfaith Centre on Corporate Responsibility. Attempts by a New York-based activist group to revamp the social justice programme and fire the new general secretary, Claire Randall, were rejected.

● The Third All Africa Conference of Churches Assembly will bring 600 people from 32 countries to Lusaka, Zambia for 10 days of meetings beginning May 12. In addition to discussing the theme "Living No Longer for Ourselves but For Christ", the assembly will divide into sections to consider the following: evangelism and selfhood of churches in Africa, the Church and cultural renewal, the prophetic and serving Church, church union or cooperation?

● Directors of the Lutheran World Federation Broadcasting Service meeting in Strasbourg, France last month approved a 1975 budget of US\$ 2.2 million. Slightly more than one-half

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this sum will go to "Radio Voice of the Gospel", shortwave-mediumwave station at Addis Ababa, Ethiopia.

New projects authorised by the board include an experimental project of mission outreach in Japan. Through TV spots, consultations and articles in the print media, it will seek to involve all Japan's Lutherans. Increased training and programming in French-speaking Africa was also promised by the LWF board. Other items approved at Strasbourg were an evaluation of radio and multi-media use in several "target" areas in Ethiopia; a survey on Lutheran media involvement throughout Latin America; a new production and training facility in Indonesia; and continued study of the implications of broadcasting to Mainland China.

The LWF's Committee on Information Services, also meeting in Strasbourg, authorised a new monthly French-language information service and considered how to assist churches in Africa, Asia and Latin America to develop their communications systems.

● Reformed and Roman Catholic theologians concluded their fourth official dialogue at world level by stating their basic agreement on the

Eucharist as follows: "...both traditions, Reformed and Roman Catholic, hold to a belief in the Real Presence of Christ in the Eucharist; and both hold that the Eucharist is, among other things: (1) a memorial of the death and resurrection of the Lord; (2) a source of loving communion with him in the power of the Spirit; (3) a source of the eschatological hope for his coming again".

The theologians, meeting at Zeist, Netherlands, acknowledged "a serious discrepancy" between claims to common theological understanding and actual practice. They were plainly hopeful, however, that "the way is opening out before us on which remaining misunderstandings and disagreements about the Lord's Supper can be cleared up".

● Roman Catholic and Lutheran theologians in the USA recently began what is expected to be a lengthy ongoing debate about papal infallibility. At a session in Baltimore, Maryland, they mapped out nearly a score of topics for papers on dogmatic, biblical and magisterial/papal infallibility. In a common statement the dialogue participants affirmed that papal primacy "need not be a barrier to reconciliation" and urged their churches to "take specific action towards reconciliation".

EPS

## PERISCOPE

### Asians Aid Cambodia

A socio-medical programme in Cambodia began April 5 under the auspices of Asian Christian Service, aid arm of the Christian Conference of Asia. The first team consists of experienced ACS social workers and nurses and five Cambodians. It will work in refugee camps and public hospitals in and near Phnom Penh and on June 1 will move on to Kampong Thom, an especially devastated area. A second team composed of medical workers from New Zealand and Hong Kong is expected in June. In addition to medical assistance to refugees, projected plans include a piggery project and support of 100 orphans.

### "We'll Call You"

African bishops of the United Methodist Church have advised the US denomination that missionaries should be sent to their countries only as "needed and requested" by the African churches. Their views were expressed at a consultation in Salisbury, Rhodesia recently. The consultation expressed its belief that "the time has come for the preaching of the gospel in Africa to be carried out primarily by African Christians themselves". African bishops asked not for evangelists but for more short-term missionaries with technical skills in medicine, agriculture and specialities of value in development.

### Aboriginal Fund Voted

The Australian Council of Churches has agreed to start an Aboriginal Development Fund seeking to raise \$100,000 per year for five years. After discussion with Aborigines, it was said that the chief need was educational programmes and facilities to develop Aboriginal cultural and community life including the teaching of Aboriginal languages. It is also necessary to have small sums available quickly in critical situations involving legal, industrial and political rights. The council also has a committee studying the proposed Human Rights Bill.

### Dutch Reformed Churches report on Eastern Europe

A recently published report of a Committee of the Reformed Churches in the Netherlands has examined the question of how churches in the West can realize their unity with the churches in Eastern Europe. The report looked at the situation in the various countries and in particular the dissident Christian groups among the Russian Baptists. However, the report maintained there is no indication of large scale persecution or of the existence of an organized underground Church as has been claimed by some groups in the West. Support to groups who smuggle Bibles and other literature may in fact harm the churches in the East,

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the report continued, as it is possible to send materials through official channels and also give money to aid the churches. Pointing out that the state authorities often try to sow seeds of dissention in the churches by the arbitrary issuing of travel visas, the report counselled churches in the West to be careful in their criticism of Eastern church leaders since it is hard to know what situation they find themselves in.

### People in the News

The Most Rev. Michael Ramsey, Archbishop of Canterbury for 13 years, has announced that he will retire November 15 upon reaching the age of 70. A President of the World Council of Churches from 1961 to 1968, Dr Ramsey worked tirelessly for Christian unity at home and abroad. In addition to efforts to unite the Methodist Church and the Church of England, he visited Pope Paul VI in 1966 and the Ecumenical Patriarch of Constantinople and Orthodox Patriarchs of Greece and USSR.

Dr C.F. Beyers Naudé, director of the Christian Institute of Southern Africa, has won his appeal against a fine and jail sentence for refusing to testify before the Schibusch Commission. Charges have been dropped against three other institute staff: The Rev. Brian Brown, administrative director; the Rev. Roelf Meyer, editor of Pro Veritate; and the Rev. Danie van Zyl, of the Programme for Social Change.

Dr Matti Joensuu, head of the Finnish Church's Family Affairs Department, has received a special award from the Women Journalists Union of Finland for bringing to public attention the problems of the young family and families with many children. Dr Joensuu served for three years as director of the WCC's Department on Cooperation of Men and Women in Church, Family and Society in the late 1960's.

New addition to the staff of the Lutheran World Federation's Information Bureau is Odd Kvaal Pedersen, 39, staff member of the Stavanger Aftenblad in Norway. A student of theology and missiology as well as journalism, he will liaise with the Scandinavian churches and also help churches in Asia, Africa and Latin America to develop communication programmes.

The Dominic Pire Prize has gone to Mr Mauro Sbolgi, 37, an Italian Protestant who founded the Social Service Agency for Foreigners in Belgium in 1962. Now under the Protestant Church Federation in Belgium, it has expanded to help not only Italian migrants but Asians wishing to emigrate to the United Kingdom.

Dr Manas Buthelezi has filed suit for 30,000 rand (US\$ 44,800) damages against the editor of To the Point news magazine. The banned Lutheran theologian obtained a court order February 1 withdrawing the magazine from circulation because it carried an editorial attacking him.

The Rev. La Verne D. Mercado, formerly head of the Board of Christian Education of the United Methodist Church in the Philippines, has assumed the general secretaryship of the National Council of Churches in the Philippines. His wife, Nellie, is director of the Kapatiran-Kaumlaran Foundation, formerly the Methodist Social Centre in Manila.

Dr. Madeleine Barot, secretary for ecumenical relations of the Protestant Federation of France, has been named Commander of the Cross of the Order of Merit of the Federal German Republic for her work on behalf of Jews and other refugees. During 20 years' service with the WCC Dr Barot was director of the Department on Cooperation of Men and Women in Church, Family and Society and then did development education.

First layman to serve as president of the Christian Council of Rhodesia is Mr Percy M'Kudu, former member of the Rhodesian parliament.

### Higher Wages for Ethiopian Priests

Promises of higher salaries, pensions and subsidised medical care has averted a strike by 200,000 Ethiopian Orthodox priests. The priests presented their demands to Patriarch Abuna Theophilos, head of the 8 million-member church, after strikes by army and civilian workers last month.

### Swedish Council Seeks Reforms

The Swedish Ecumenical Council has called on Swedish firms having branches in South Africa to take steps immediately to improve the wages of black staff there. The action followed a recommendation to the government by nine liberal groups that Swedish investments in South Africa should be halted.

### Conduct of Nigerian Schools Questioned

The Christian Council of Nigeria has issued a 35-page memorandum questioning the conduct of the schools since they were taken over by the government two years ago to encourage a spirit of unity. A large part of the nation's schools, particularly primary institutions, were founded by Muslim and Christian groups. Since the takeover the voluntary organisations have lost interest. Buildings now deteriorating have not been repaired, the Christian Council says, faculties have lost cohesion and a Christian atmosphere cannot be maintained.

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Chilean Lutherans Affirm Service Role

New emphasis on congregational activities and improvement of communication among the church leadership, pastors and members was one outcome of the special assembly of the Evangelical Lutheran Church in Chile. At issue was the role of Bishop Helmut Frenz, 40, who has chaired the church-sponsored National Refugee Committee which aided some 5,000 persons to leave Chile after the September 11 coup. A motion for the assembly to take a vote of confidence in the bishop was defeated by a large majority. A "middle force" succeeded in winning passage of a statement emphasizing the service role of the church.

UK Youth Oppose Apartheid

Representatives of church youth departments in England, Scotland, Wales and Ireland have pledged support for action aimed against the apartheid policies of South Africa. In addition they asked ecumenical youth bodies in these countries to consider the forthcoming "No Collaboration Campaign" of the Anti-Apartheid Movement in UK. They agreed to consult the BCC's International Affairs Department about speakers and educational materials suitable for young people.

Solzhenitsyn's Faith: Two Views

Russian Orthodox Metropolitan Serafim of Krutitsy and Kolonna has questioned whether Alexander Solzhenitsyn by his actions in "heaping slander on the country of his birth" reveals himself to be "at heart unchristian". In a letter to The Times of London March 1, the metropolitan writes: "After all he has done against our country can Solzhenitsyn really be regarded as her son? In the eyes of believers of the Russian Orthodox Church he has long forfeited the right to call himself a Christian."

In a reply March 7 Metropolitan Anthony of Sourozh, Exarch of the Patriarch of Moscow and All Russia in Western Europe, disagrees saying: "Far from being a traitor to his country, Solzhenitsyn shows a deep and committed love 'unto death' for Russia in his fearless struggle for human dignity, truth and freedom...he believes that a nation which cannot openly face its recent past, cannot solve its problems in the present and the future. In this love he does not stand alone - in Russia or abroad."

Politics a Christian Concern

The Ecumenical Christian Centre in Bangalore, India recently convened a group of 20 political scientists, practising politicians and representatives of voluntary organizations to discuss "Communalism in Indian Politics". Director Ninan Koshy gave the opening address on "The Concept of Communalism and Secularism", and the seminar discussed various communal problems in the context of India's struggle for social equality and secular democracy.

Scots Missionaries Expelled

Two young Scots missionary teachers were expelled from Malawi on 72 hours' notice, according to the Church of Scotland's Overseas Council. No reason was given for the action. Miss Margaret Millar of Paisley and Miss Mary Ritchie of Glasgow have been missionaries about seven years working at a teacher training college. The church has 28 other missionaries serving in Malawi.

Women's Peace Consultation

Some 48 North American and 41 Japanese women discussed the patterns of exploitation that continue to characterize American and Japanese roles in Asia. The occasion was the Church Women's Peace Consultation held at the YMCA Tozanso Centre under the sponsorship of Church Women United (USA) and the Women's Committee of the National Christian Council (Japan).

Non-Japanese Asians accused both the US and Japan of applying economic and political pressures in ways detrimental to the self-development of the Asian peoples. They mentioned excess profits and low wages paid by foreign firms; aid that bolsters dictatorial regimes and rarely reaches the people; treaties that benefit the powerful; and the exportation of pollution. The women also highlighted the "appalling conditions of political prisoners and civilian detainees" in several southeast Asian countries, and said that they would work for the release of such prisoners including pastors imprisoned in South Korea.

East European Visitors to USA

Churches in Eastern Europe are not able to influence their governments in the same way as their North American counterparts, six church leaders said during a visit to Washington, D.C. Johannes Althausen, director of the Ecumenical Institute of East Berlin, said that where government officials do not respond at all to such pressure, it is futile. "Our experience is necessarily different from yours", he told a group of religious personnel.

Archimandrite Dometian of the Orthodox Church of Bulgaria noted that in his country the church senses no need to criticize the government. Instead it cooperates with public officials in humanitarian work.

(more)

The group came to the USA as guests of Christians Associated for Relations with Eastern Europe, formerly the US unit of the Christian Peace Conference. Although more people than ever before know nothing about Christianity, the six said they have also found a deep interest in the Bible in their countries. This has led the churches to a greater concern with the interpretation of the Bible for today.

#### Call to Portuguese Soldiers

Canon Burgess Carr, general secretary of the All Africa Conference of Churches, has proposed that African governments should offer sanctuary to Portuguese soldiers who desire to abandon the battlefields. He said radio stations in Africa should give time for liberation movements to broadcast appeals to Portuguese troops in Mozambique, Angola and Guinea Bissau to join those soldiers in Portugal who have rebelled against colonial wars. Passages from General Spínola's book should be included in the appeals, he said.

#### German Council Encourages Dialogue

The National Council of Churches in the Federal German Republic and West Berlin is analysing the various movements that have sprung up - in both the Protestant and Catholic churches - on the fringe of the ecumenical movement or in opposition to it. Eventually the council hopes to make suggestions to its 14 member churches and their congregations on how these movements can be understood and dealt with at local level.

In existence since 1948, the council today encompasses practically all West German churches including the Roman Catholic and Greek Orthodox, whose metropolitan diocese oversees the spiritual wellbeing of 300,000 migrant workers residing in West Germany. Seen as a meeting ground for dialogue, the council has furthered ecumenical understanding through theological studies on baptism and the role of the congregation, by suggestions for evangelism, and by a consensus on ecumenical action at local level.

#### School Kits for Guinea-Bissau Children

Christians in French-speaking Switzerland conducted a campaign last December to send school supplies to African children in the new Republic of Guinea-Bissau. Their "Christmas Campaign" brought in 1,800 kits valued at Sfr. 72,000 plus an additional Sfr. 35,000 which was used to pay transport and complete the shipment. A journal sold during the campaign urged Swiss to express solidarity with those fighting for their liberation from colonialism.

#### Strasbourg Seminar on Ministry

Are agreements reached as to the nature of ministry only of interest to small groups of ecumenical experts, or are they also acceptable to wider church circles? This is one question that will be asked at the Eighth International Seminar at Strasbourg, France June 24-July 3. Anglican, Lutheran and Roman Catholic lecturers will work with 60 participants from different countries and confessions on "Ministry in the Context of Unity and Renewal".

#### Victory for Women's Lib

The women's liberation movement has brought about a change in the theme of the 13th Baptist World Congress to be held in Stockholm, July 8-13, 1975. At a recent meeting in Virginia (USA), the Baptist World Alliance administrative subcommittee accepted a motion that the theme should be changed from "New Men for a New World - Through Christ" to read "New People for a New World - Through Christ". The change is of significance chiefly in the English language where the word "men" is interpreted not only as meaning mankind but as denoting particularly the male sex.

#### Filipino Gives Up Hope

After 460 days in prison in which no charge was placed against him, Filipino lawyer Carmen I. Diokno has told his lawyer to drop his petition for a writ of habeas corpus. He took this action after five of the six Supreme Court justices in Manila had taken an oath to support the new constitution. Previously they had maintained that the constitution was not validly ratified under martial law. Stating that the five justices are men of firm convictions, Mr Diokno wrote his lawyer: "When even they took this oath, I knew I could no longer hope that the voice of conscience would make itself heard in my case."



This is a monthly edition of the Ecumenical Press Service under the auspices of: World Council of Churches · World Alliance of Young Men's Christian Associations · World Young Women's Christian Association · World Student Christian Federation. The aim of "This Month" is to keep its readers informed of trends of thought and opinion in and about the churches and Christian movements. The organizations are not responsible for the opinions expressed. "This Month" may be freely reproduced with acknowledgement. Cables "DIKOUENE" Geneva, Tel. 33.34.00, Telex 23 423, 150 route de Ferney, 1211 Geneva 20 Switzerland. U.S. Enquiries: WCC, 475 Riverside Drive, New York 10027.

# EPS

## Ecumenical Press Service

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FAITH AND ORDER SECRETARIAT  
READIES TRIENNIAL MEETING

Geneva (EPS) - The Faith and Order Commission of the World Council of Churches holds its first meeting in Africa from 22 July to 5 August. Scene of this very important session is the University of Legon at Accra, Ghana.

"During the last three years the commission has studied a number of subjects bearing on the unity of the Church", said Dr Lukas Vischer, director of the Faith and Order Secretariat. "The Accra meeting will have the task of summarizing these various efforts."

Major subject under discussion will be the study "Giving Account of the Hope that Is In Us", begun in 1972. Some 40 groups on all six continents have been struggling to spell out the implications of Christian faith and hope in contemporary terms. The commission will make a first assessment of their reports.

"Heretofore we have dealt with controversial issues separating the churches", stated Dr Vischer. "Now we are considering the central question: how does the Church speak about Jesus Christ today?"

"At the forthcoming Assembly of the WCC I believe it essential for the churches to overcome their hesitation and begin to speak together about the basis of their faith", he said. "At Jakarta one section will be devoted to "Confessing Christ Today. The Faith and Order Commission wants to make a contribution to that section."

A second important theme for the Accra meeting is the unity of the Church, a topic that has preoccupied the ecumenical movement since its inception.

"The multiplicity of efforts to achieve unity taking place throughout the world is unbelievable", according to Dr Vischer. "Paradoxically, the ecumenical movement could be divided by these many different efforts. Therefore I hope that we can survey and summarize what has been done in bilateral conversations between world confessional families, in church union negotiations, in theological discussions. At the same time we must see how they all converge and move towards the goal we are all seeking: the unity of the Church."

The commission includes 130 theologians and church officials, some of whom come from churches that are not World Council members, including the Roman Catholic Church.



## THREE NEW STAFF FOR WORLD COUNCIL

Geneva (EPS) - An Indian publisher, a management expert from Sri Lanka and an American educator are the latest additions to the staff of the World Council of Churches.

Mr J. Victor Koipillai, 53, of Lucknow, India will become editorial secretary in the WCC Publications Office with the departure of Mr Martin Conway to the British Council of Churches in September. Publisher and general manager of the Methodist Church's Lucknow Publishing House since 1969, Mr Koipillai simultaneously edited the Indian Witness (weekly) and served on the Literature Board of the National Christian Council and the Advisory Board of CARAVS (Radio, Audio-Visual Association of India). He began his career as editor of The Guardian, a Christian weekly of public affairs, and once taught journalism at Hislop College, Nagpur University.

Mr Adrian Wijemanne, 48, a member of the Church of Ceylon (Anglican), is the new director for the Ecumenical Church Loan Fund (ECLOF). In 14½ years of government service he assisted in implementing a comprehensive scheme of land distribution, technical help and credit to small farmers, eventually becoming deputy land commissioner.

Switching to private business, he directed labour relations for the Ceylon Estates Employers Federation. Since 1967 he has been a director of one of the largest and oldest trading organizations, managing tea, rubber and coconut estates. A trustee of his church, he served on the Committee of the Bangladesh Relief and Rehabilitation Service and has advised the Commission on the Churches' Participation in Development (CCPD) on development possibilities in Asia.

The Rev. Robert Welsh, 28, of Lexington, Kentucky (USA) has been lent by the Christian Church (Disciples of Christ) to the staff of the WCC's Programme Unit on Faith and Witness. He has been professor of psychology and dean of students at Transylvania University.

EPS

## RECENT CHILE HISTORY DOCUMENTED

New York (EPS) - A collection of documents and analyses of recent events in Chile - the Allende years, the military coup and life under the junta - has been published by IDOC North America. It was edited by Prof. Laurence R. Birns, former senior economic affairs officer with the UN's Economic Commission for Latin America. The packet may be obtained from IDOC, 235 E. 49th Street, New York, N.Y. 10017 for \$2.95 plus \$1.00 for airmail postage (bulk rates available).

FULLER YOUTH PARTICIPATION  
IN ECUMENICAL MOVEMENT SOUGHT

Geneva (EPS) - Youth are concerned about the right to participate fully in the life and work of the ecumenical movement. Because of their Christian commitment and concern, youth are anxious to be listened to, according to the Ad Hoc Committee on Youth, which concluded a five-day meeting here March 29. Attending were regional youth secretaries and people who have been younger advisers to committees of the World Council of Churches.

Miss Peggy Ashby of Guyana, vice-chairman of the WCC's Programme Unit on Education and Renewal, went on to say: "Youth have a particular kind of experience and expertise to bring to the World Council's programmes on development and aid to groups struggling for liberation."

Miss Ashby chaired an open staff meeting at WCC headquarters here at which the Ad Hoc Committee presented a two-part document for preliminary discussion. The first part outlined "present issues and priorities" coming from the regions. They grew out of work the regional secretaries have been doing in their churches with Christian youth, including educational schemes, leadership training, research, community service and "conscientization" of youth.

From Africa came the priority "liberation of the people from poverty, ignorance and injustice". From Asia: "the oppressed masses are determined to forge a society characterized by justice and self-reliance on their own terms."

Latin America called for the involvement of both urban and rural youth in "the total process of liberation of the people". Europe and North America saw a need to change the unjust structures in their own societies that oppress and exploit the people on other continents.

The second part of the Ad Hoc Committee's document proposed several ways to make these regional concerns heard in the World Council. Chief among them was a \$500,000 Youth Fund to facilitate work in the regions along the lines of development projects and other ecumenical programmes. Additional staff should also be appointed to the Youth Desk, the document said.

It was strongly urged that a preparatory meeting of the young delegates and advisers to the Fifth WCC Assembly be held in Jakarta prior to the Assembly.

"If any significant contribution is to be made by young people at the Assembly, there is also need for youth participation in the 1974 Central Committee at West Berlin, the document stated.

(more)

The Ad Hoc Committee's document with recommendations now goes to members of the WCC Executive Committee as a response to questions that group had raised at its recent Bad Saarow meeting regarding the adequacy of youth work within the churches.

EPS

#### SECOND LARGEST DUTCH CHURCH SUPPORTS ANTI-RACISM FUND

Lunteren, the Netherlands (EPS) - After a day and a half's discussion of conditions in southern Africa, the Synod of the Reformed Churches in the Netherlands approved 49 to 22 a three-pronged resolution including support for the World Council of Churches' Special Fund to Combat Racism.

(The Special Fund recently distributed \$450,000 to 29 organizations combatting racism; some 60% of the money went to liberation movements in southern Africa for their medical, educational and social service activities.)

The second part of the synod's resolution discouraged church members from emigrating to South Africa. And a third section on investments asked Dutch firms operating in South Africa to do everything possible to improve the wages, working conditions and educational opportunities accorded their black employees. In other parts of southern Africa, the synod said, further consultation was needed on the investment question. The World Council of Churches was asked whether the black population feels it is served by a policy of disinvestment.

In a separate resolution the synod voted 66 to 5 for immediate recognition by the Netherlands Government of the new Republic of Guinea-Bissau.

The Reformed Churches in the Netherlands, second largest Protestant body, has more than 400,000 members. Its actions of emigration and Guinea-Bissau followed similar steps taken last month by the larger Netherlands Reformed Church.

Meanwhile in South Africa Dr J.D. Vorster, moderator of the Dutch Reformed Church, said his denomination may consider severing all relations with the Netherlands church as a result of its support for the Special Fund.

EPS

## EVANGELIZATION OF WORLD BY YEAR 2,000

Lausanne (EPS) - "The International Congress on World Evangelism scheduled here this summer will be the largest and most representative congress on evangelism in Christian history", Billy Graham told a press conference last week. The American evangelist is honorary chairman of the congress.

Some 2,700 participants, one-half from Asia, Africa and Latin America, have been invited to Lausanne July 16-25. Members of churches in 148 countries will come in an individual capacity and not as official representatives of their churches, according to Dr Graham. As a consequence, no votes will be taken in the course of the meeting.

The purpose of this assembly - termed by Graham "the best organized one with which I have been identified" - is to discuss plans and strategies for evangelizing the entire world before the end of this century.

Asked by a journalist whether the congress would create some kind of ongoing organization, Dr Graham said nearly 90% of the 1,200 persons who had already responded to a questionnaire sent out by congress organizers, wanted something in the area of mission, evangelism and fellowship.

The participants were selected by national committees on the basis of their interest in "evangelism and mission...and their faith in the authority of the Bible, the Cross and the Resurrection of Jesus Christ".

Dr Graham indicated that all participants had been asked to raise funds to finance the meeting and their own expenses. "We hope that sufficient money will be found in the different countries so that very little will be needed from North America", he said.

EPS

## NEW ZEALAND ANGLICANS VETO UNION

Hamilton (EPS) - The General Synod of the Anglican Church in New Zealand has failed to approve a scheme that would unite five Christian churches in a single body. The laity approved the plan by 21 out of 28 votes, but among the clergy 12 were in favour but nine against. A two-thirds majority was required in each house. The scheme involves Methodists, Presbyterians, Congregationalists and the Church of Christ in addition to the Anglicans. At one point the Bishops of Nelson and Wellington threatened to withdraw from the United Church if the proposal went through. They were the only two out of eight bishops to oppose the union.

EPS

METROPOLITAN IRENEOS SPEAKS OUT  
AGAINST OPPRESSION IN GREECE

Bonn, Federal German Republic (EPS) - In an address broadcast to Greek migrant workers in West Germany, Metropolitan Ireneos made a strong plea for the restoration of a political situation in Greece based on law.

Each year the anniversary of the liberation of the Greek people (1821) is marked in Greek Orthodox churches throughout the world by a call for the liberation of mankind from the domination of sin. This year the Exarch for Central Europe, a man of recognized integrity, called on Greek people to wake up and correct "faults and failings".

"For seven years liberty has been suppressed in Greece", he said. "We have come to accept oppression and slavery. Politicians, military, teachers and even priests are trying to denigrate our history", he said, "as though the tyrant's whip and the peace of the graveyard were necessary for economic development and progress."

The true love of one's native land and its people gives the right to think of their fate and to request the restoration of a political order based on law. This is not only a right but a duty, concluded the Exarch, who simultaneously asked the faithful to dissociate themselves from all actions prejudicial to their country, which could only serve foreign interests.

EPS

CEC ASSEMBLY SPEAKERS ANNOUNCED

Gonia, Crete (EPS) - Dr Helmut Hild, head of the Evangelical Church of Hessen-Naussau, Federal German Republic, will give the main address at the seventh Assembly of the Conference of European Churches (CEC) to be held at Engelberg, Switzerland 16-23 September. Also speaking on the theme "Act on the Message - Unity in Christ and Peace in the World" will be Prof. Laszlo Pakozdy, Old Testament professor at the Reformed Theological Academy in Budapest.

Some 400 participants are expected at the assembly. More than 100 churches in 24 countries are full members of the European regional ecumenical body.

Bible studies will be led alternately by Father Cyrille Argentis of Marseille, (Ecumenical Patriarchate) and Prof. Nikos Nissiotis (Church of Greece). Ample time will be allowed for discussion in the two main sections and 11 sub-sections. Preparatory documents are due off the press this month. Assembly plans were finalized at a meeting of the presidium here in late March.

#### ECUMENICAL APPEAL IN ALGERIA

Algiers (EPS) - Protestant and Roman Catholic Church leaders in Algeria have issued a joint letter calling on all Christians to observe Lent by acts of sacrificial giving.

Thanks to an educational campaign conducted by the Christian Committee for Service in Algeria (CCSA) and the Roman Catholic Caritas, Christians gained a greater appreciation of the plight of the powerless and the disinherited. Money collected during the campaign will be used for a variety of Algerian projects including aid to handicapped children, education of adolescents and vocational training for mentally and physically handicapped.

Funds were also sought to help construct classrooms for Palestinian refugees, furnish kindergarten equipment for children in the Republic of Guinea-Bissau, and support educational efforts in liberated areas of Angola and victims of racism in Zimbabwe.

EPS

#### ORTHODOX PREPARE FOR FIFTH ASSEMBLY

Geneva (EPS) - Some 40 representatives of 18 Eastern and Oriental Orthodox churches will attend a conference at Bucharest 4-8 June. Its purpose is to formulate an Orthodox approach to the subject "Confessing Christ Today", which will be one of six topics receiving major attention at the Fifth WCC Assembly in Jakarta in mid-1975.

In the course of the conference participants are expected to consider the centrality of Christ in Orthodox theology, mission and spirituality, confessing Christ through the liturgy as a way of experiencing the fullness of salvation, as well as the liberation of man in and by the Church.

Organized by Prof. Ion Bria, secretary for Orthodox relations in the WCC Commission on World Mission and Evangelism, the conference will be chaired by Prof. Nikos Nissiotis, outgoing director of the Ecumenical Institute at Bossey. At the invitation of Patriarch Justinian of the Romanian Orthodox Church, the group will meet at the convent of Cernika near Bucharest.

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DR SAMARTHA OPENS FIVE-FAITHS  
DIALOGUE MEETING IN SRI LANKA

Colombo, Sri Lanka, April 18 (EPS) - Interdependence is a recognized fact of life. But the energy crisis has recently made people in one part of the world painfully aware of their dependence on those in another part. Therefore the search for world community becomes even more urgent than heretofore.

"Unless justice and peace are transformed into concrete sharing of power in the community of nations, we may witness merely a rearrangement of old positions", Dr Stanley Samartha of Geneva, Switzerland said here yesterday.

He was addressing 60 men and women of the Hindu, Buddhist, Jewish, Christian and Muslim faiths here for a conference on the theme "Towards World Community: Resources and Responsibilities for Living Together". The meeting was organized by the Department for Dialogue with People of Living Faiths and Ideologies, a sub-unit of the World Council of Churches.

The energy crisis has pointed up the need for "fresh criteria for new human relationships that go beyond economic and political structures", according to Dr Samartha, an Indian theologian who heads the dialogue department. Values that sustain personal life within the community need to be defined, he said.

"...in the search for values and criteria, the religious or transcendental dimensions in human relationships cannot be ignored".

Among the prominent religious leaders attending the conference are H.E. Mukti Ali, Minister of Religious Affairs in the Republic of Indonesia; the Venerable Ananda Mangala Thera of Singapore; Prof. Shemaryahu Talmon of Hebrew University in Jerusalem; Dr Sivaraman of the Benaras Hindu University, India; and Greek Orthodox Bishop Anastasios of Athens. Chairing the opening session yesterday was Prof. Hans-J. Margull of Hamburg University in Germany.

The term "world community" presents certain difficulties, according to Dr Samartha. First it is likely to be misunderstood as a move towards "a homogeneous unity or a totalitarian uniformity".

The conference will reject syncretism, he predicted, as a form of "shallow friendliness" which leads to "spiritual poverty, theological confusion and ethical impotence".

(more)



World community can also be misunderstood as a Western notion imposed by rich and powerful nations on the poorer nations of Asia and Africa. "Only when people are liberated and freedom and power are shared can there be true community", said Dr Samartha.

Thirdly, the concept of "community" is usually derived from a single religious or ideological basis. It therefore lacks the multi-cultural, multi-religious and multi-ideological reality of today's world.

He challenged representatives of the five faiths present at Colombo to examine critically the resources they bring to the search for community. Specifically he mentioned their scriptures, traditions, history, culture, inherited wisdom, as well as contemporary religious experience.

He also cited the element of "spirituality" as a source of power, meaning and direction for the various communities of faith. "Symbols of worship and prayer and meditation hold communities together more strongly than theological dogmas", he said.

"The significant question for us would be in what ways the spiritual sustains the life of man in the community, and how different communities of faith manifesting a diversity of spiritual styles could be in helpful touch with each other for mutual correction and enrichment".

During the past few years the World Council of Churches has been involved in a series of bilateral and multi-lateral dialogues. One held in March 1970 at Ajaltoun, Lebanon included Hindus, Buddhists, Christians and Muslims. Now at Colombo the Jews have joined the dialogue.

A communiqué suggesting how people of all five faiths can assist the search for world community is expected by the time the conference ends April 27. It will represent the views of the participants and not those of the World Council of Churches. However, it is expected to make an important contribution to the Fifth World Council Assembly in mid-1975 which will have as a major topic for discussion the subject "The Common Search for Community by People of Various Faiths, Cultures and Ideologies".

EPS

PLEA FOR FIXED EASTER MADE  
BY ECUMENICAL PATRIARCH

Istanbul (EPS) - This year Eastern and Western Christians celebrated Easter on the same day, April 14, due to the coincidence of the date in the Julian and the Gregorian calendars.

Noting this fact, the Ecumenical Patriarch of Constantinople, Dimitrios, sent greetings to Pope Paul VI and the Roman Catholic Church, as well as to the heads of Christian churches and confessions both in the East and the West.

At the same time he proposed a pan-Orthodox and a pan-Christian agreement should be made setting a fixed Sunday "for the universal celebration of the Christian Easter throughout the world".

The present system of calculating the date of Easter goes back to the Council of Nicaea in 325 A.D., which said it should be the Sunday following the first full moon after the Spring equinox. The divergence arose because the equinox is different in the Julian and the Gregorian calendars.

Following a survey of member churches, the Faith and Order Commission of the World Council of Churches reported in 1971 that there was considerable willingness to celebrate Easter on the Sunday following the second Saturday in April.

It asked Eastern and Oriental Orthodox churches to discuss the matter formally.

In his Easter message "to the whole of Christendom", the Ecumenical Patriarch also called for "universal respect for the status of the Holy Places" in Jerusalem and for the "sacred, centuries-old rights of guardianship held by the Orthodox Patriarchate of Jerusalem". He paid tribute to the Holy Sepulchre Fraternity of the Jerusalem Patriarchate "which has preserved the source of the Resurrection from all perfidious attacks".

EPS

SOUTH AFRICAN PRESBYTERIAN  
DEFENDS MEMBERSHIP IN WCC

Johannesburg (EPS) - The Rev. Edwin Pons, general secretary of the Presbyterian Church of Southern Africa, has defended the South African Council of Churches (SACC) for continuing to maintain relations with the World Council of Churches. In recent weeks the SACC has come under mounting pressure from the government to sever its ties with the Geneva-based WCC.

In a statement to the Sunday Times Mr Pons gave several reasons why churches in South Africa should retain their membership in the world body. Chief among them was a belief in the value of dialogue as part of the mandate of Christ to his Church, even when disagreement and antagonism arise. They also feel compelled to explain their opposition to WCC grants in support of "freedom fighters".

The South African churches hope to persuade the World Council to "desist from selective discrimination in its strictures and give a renewed Christocentric emphasis to all its work and witness", he said.

At the same time Mr Pons noted that the South African churches approve many aspects of WCC work, such as theological and humanitarian programmes. They have also found "sincere Christians in the WCC with whom they have spiritual fellowship and are able to exchange views and convictions that are mutually stimulating and enriching".

Mr Pons was one of 11 leaders of South African churches who attended the last meeting of the WCC Central Committee in Geneva in August 1973 to learn more about the council and its actions.

EPS

WCC SEEKS FUNDS FOR VICTIMS  
OF MASSIVE SYRIAN FLOODING

Geneva (EPS) - The World Council of Churches has appealed to its member churches for \$75,000 to aid the homeless and destitute victims of the worst Syrian flood in memory.

After a five-day visit to the area at the beginning of April, WCC emergencies officer Stanley Mitton estimated that 10,000 sq. km. of land had been flooded destroying livestock valued at S£ 4 million (US\$ 1 million), wheat crops worth S£ 30 million, cotton worth S£ 3 million, other crops such as barley, beans, vegetables worth S£ 11 million. Damages to roads and bridges will run into the millions.

Fortunately flood warnings were issued in time for the people to evacuate low-lying lands. As a result, loss of life appears to be slight.

The CICARWS Emergencies Desk has sent an initial sum of \$20,000 to the Near East Council of Churches' material aid officer, Mr Milad Saikaly, in Beirut. It will purchase tents and blankets. Church relief agencies have also been alerted to the need for tinned meats.

During his tour of inspection Mr Mitton together with Mr Saikaly covered 2,000 km. in flood-stricken northern Syria. In the Afrine area near the Turkish border they saw large concrete bridges almost completely washed away, flooded crops, and a model farm and agricultural centre reduced to a vast expanse of mud. Southeast of Aleppo it was the same story: roads crumbling, bridges broken, crops flooded, houses ruined.

In the Euphrates Valley near the Iraq border flood waters had dumped desert sand on some of the most fertile land in Syria.

At one tented encampment the church relief officers found as many as three families to a tent and the people possessing only the clothing they had on their backs. Yet they showed deep appreciation that someone had taken the trouble to visit them.

EPS

PENTECOST 1974

Message from the Presidents of the  
World Council of Churches

In the letter to the Galatians St Paul writes of being led by the Spirit and walking in the Spirit. He gives a list of the fruits of the Spirit, all of them characteristics of our Lord. Contact with the Spirit through the fellowship of the Church may be described as "coming alive".

"If we live by the Spirit", says the Apostle, "let us also walk by the Spirit. Let us have no self-conceit, no provoking of one another, no envy of one another." (Gal. 5: 25-26)

St Paul was writing to the Churches of Galatia. His message was directed not only to individual Christians, but to Christian congregations also. His words apply to Christian communions.

In its liturgy at Pentecost one of the Member Churches of the World Council of Churches uses this collect:

"When the Most High came down and confused the tongues He divided the nations, but when He distributed the tongues of fire He called all to unity; wherefore with one voice we glorify the Holy Spirit."

The World Council of Churches seeks to respond to this call to unity. By the help of the Holy Spirit much has been achieved in drawing together the Christian communions and communities which lived formerly in isolation and which sometimes showed distrust and hostility to one another.

The New Testament presents the Spirit as a gift from God giving light, fire, freedom and fellowship. The Spirit guides to a fuller understanding of the truth. The Spirit makes men see visions and dream dreams; but these are always part of the Spirit's work of glorifying Christ. The Spirit's gift is vitality and power for a shared life of worship, witness and service.

We who address you in the name of the World Council of Churches are citizens of different lands and belong to different Christian traditions. We urge you to join with us at Pentecost in glorifying the Holy Spirit and in prayer

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for the unity of Christians and the renewal of the Church everywhere so that it may render its service for the world ever more effectively.

The Presidents of the World Council of Churches:

Hon. President: (Rev. Dr) W.A. Visser 't Hooft - Geneva, Switzerland

Dr Kiyoko Takeda Cho - Tokyo, Japan  
(Patriarch) German of Serbia - Belgrade, Yugoslavia  
(Bishop) Hanns Lilje - Hanover, Germany  
(Rev. Dr) Ernest A. Payne - Pitsford, England  
(Rev. Dr) John C. Smith - New York, USA  
(Bishop) A.H. Zulu - Eshowe, South Africa.

### PRIESTS PROTEST IN ETHIOPIA

Addis Ababa (EPS) - The controversy that has rocked the Ethiopian Orthodox Church cannot be dissociated from the two-month-old wave of unrest that has gripped the entire country. This is inevitable in view of the vital role the church has played for centuries in the world's oldest Christian kingdom, where church and people are traditionally one.

In the recent political developments, whose deeper significance is hard to assess, the people have rebelled against the injustices besetting them. Generally speaking, the peasants, workers, soldiers, teachers, officials and priests, while making their demands heard loud and clear, have not questioned the medieval structure of Ethiopia. For the moment, only the students are using revolutionary rhetoric.

In their vigorous dispute with Emperor Haile Selassie, the people are demanding that the politicians be replaced and brought to trial. They symbolize the abuse of power and misappropriation of public property.

A similar phenomenon is evident in the Church. The lower ranks of clergy - some 200,000 priests - have made their demands known through pamphlets and statements. In a recent issue of the Amharic language daily Addis Zemen, Father Kidane Mariam Gebre Kiwot, announced that he was the official spokesman for the priests.

A pamphlet issued shortly before a delegation went to call on the Patriarch, Abuna Theophilos, maintained that the great majority of the clergy earn 3 Ethiopian dollars per month while a privileged few receive up to 30 (one Ethiopian dollar equals 50 US cents). Because of this, it said, priests are forced to live off the people and thus have become increasingly unpopular. (Of course, this must

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be seen in the light of the Ethiopian practice whereby the average priest farms church land as a means of livelihood even while exercising priestly duties. Ed.)

Before making serious accusations against church officialdom, the pamphlet recalled that for centuries the Ethiopian Orthodox Church had been the guardian of the kingdom's historic documents, its independence and unity.

"This was made possible by the humble daily life of all the servants of God in our Church", it stated.

Then came the accusations. "The hierarchy of the Church and even the patriarch himself have broken the vows they made to God and like the government ministers spend their evenings drinking champagne. They must therefore be removed from office and, like their ministerial accomplices, be summoned before a court of justice to explain the origin of their personal wealth."

Then in very strong language the pamphlet urged the people to rise up against the senior clergy who, instead of being "servants of the Spirit, have become servants of the flesh".

A list of the church's assets included lands, houses and income from various taxes and levies. According to the pamphlet, the tax levied for educational purposes amounts to more than 4,000,000 Ethiopian dollars; other taxes bring in 1½ million.

After the appearance of the tract Abuna Theophilos received a delegation representing church employees (primarily those from the printing plant) and the lower clergy. Their eight-point document demanded improved salaries and living conditions. Apparently the atmosphere of the audience was cordial and definite promises were made.

According to stories in Addis Ababa newspapers, Abuna Theophilos granted an immediate salary increase and promised additional improvements in the future.

Shortly afterward, however, Father Kidane Mariam Gebre Hiwot announced in Addis Zemen that on behalf of the priests he rejected the patriarch's offer and was formulating new demands.

Unless the church is dominated by hatred, he said, just and legitimate demands must be met without delay.

It is no doubt surprising that in the church as elsewhere demands for structural change have been transformed into a question of salary and living standards. The fact is that not only in the church but also in the army and the trade unions, this particular item out of a series of reforms is the only one that can be implemented immediately.

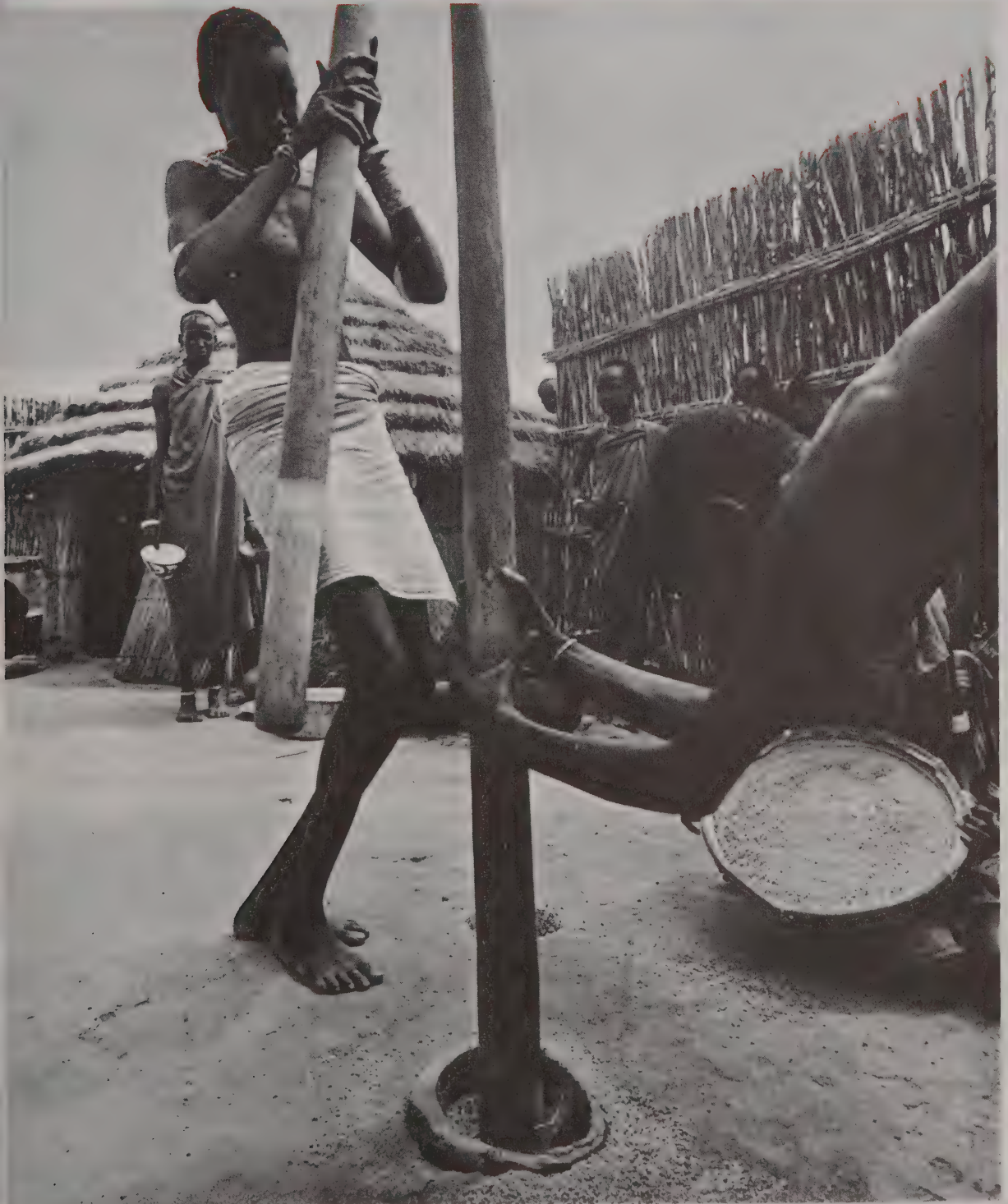
Nevertheless, it will not satisfy the call for radical liberalization, being only what is put on display in the shop window.

Paul Eberhard

# THIS MONTH

MAY 1974

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1444

**photo oikoumene** African refugees are one of the world's forgotten problems. Almost one million people have been forced to flee and find asylum in more than twenty countries in Africa. They are the victims of racial oppression in southern Africa and internal problems within various independent states. In a continent with crushing development difficulties, the refugees pose enormous humanitarian and social problems for the receiving countries. (1443) Refugees from Angola travel vast distances on foot to reach Zaire. (1444) Families have to be fed at places like Kalonge until they can feed themselves. (1445) Eventually they are moved into settlements as at Nyimba in Zambia.



1445

# THIS MONTH

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Cover photo: Refugees pound maize in Akobo, Ethiopia. Credit: Peter Solberghøj	

## AFRICAN REFUGEES CHALLENGE AFRICA

There are almost one million refugees in Africa. Here Godfrey Sabiti, a Ugandan who works as secretary of the All Africa Conference of Churches (AACC) Refugee Department, explains to Blair Seitz, a freelance journalist, what the churches in Africa are doing to aid the refugees and provide some hope for the future.

Seitz: What conflicts in Africa create refugees?

Sabiti: The Southern African problem is clear-cut racial disharmony and the denial of basic human rights to Black Africans. Some persons are refugees for education. They are denied educational facilities in their country so they get out to look for it. Some are political refugees. They have been in prison, under house arrest, or tortured so they get out. From independent African countries come refugees from tribalism, political intolerance and religious oppression.

Seitz: Where are the major concentrations of refugees in Africa?

Sabiti: Zaire has the highest population of more than half a million. Then Tanzania and Uganda have about 150,000 each.

Seitz: Where do the refugees in Zaire come from?

Sabiti: The highest number is from Angola because of the racist Portuguese policies which have erupted into violence. There are thousands who came into Zaire last year, escaping the tribal bloodshed in Burundi. There are also some from Rwanda, again finding refuge from tribal strife. Many Sudanese refugees in Zaire have now been repatriated since the civil war in their country ended.

Seitz: One seldom reads about refugees in African newspapers. Why is this?

Sabiti: We feel that not enough interest is shown by the African public about this big problem. Recognizing and publicizing the refugee situation would be pointing a finger at ourselves as Africans because many of the refugees come from independent African countries and the cause is oppression among Africans. We who work with refugees have

not done enough to sensitize our own people to the problem. This is one of the tasks which we have set ourselves.

Seitz: Do all refugees live in refugee camps?

Sabiti: No, the situation varies from country to country. In Zaire, for instance, the government has very generously given refugee families large plots of land side by side with those of their own citizens. However, in Tanzania and Uganda all the refugee plots are in the same area and isolated from the rest of the population. There are strict regulations about entering and leaving the refugee area. We consider the trend in Zaire where refugees can integrate with the national population to be a very good one.

Seitz: What does a refugee usually find in the country of exile?

Sabiti: When there is a mass influx, the United Nations High Commission for Refugees is usually invited by the national government to collect the refugees at the border and provide transport to a settlement camp. There is organization. But when there is only one refugee, he may spend much time before he finds the proper help. It's very difficult when individuals come alone.

Seitz: Is proper medical care provided?

Sabiti: In Uganda, for example, the UNHCR works through the government so that at a new settlement an emergency dispensary is started for treating wounds and giving out simple medicines. Then after some time, a hospital is built on the borders of the settlements. In this way both nationals and refugees can use the facilities and nationals do not complain that the refugees get preferential treatment. Almost all the settlements in Uganda have medical facilities. This has provided a good step forward in development for Uganda.

### *African Church Involvement*

Seitz: Why have African churches chosen to become involved in the refugees' problems?

Sabiti: We at AACC consider the refugee problem a very big challenge to African society because

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it is not one that has been imposed from outside. It is something coming out of us. We want to help remove from our society this evil which includes so many Africans. It is our duty to serve the whole man. It has been a very worthwhile involvement.

Seitz: What do refugees need?

Sabiti: When we first get refugees, we provide the essentials of food, shelter and clothing.



Then as time goes on we ask, "Does this person need to stay here or can he be repatriated?" If he stays we cannot force repatriation so we try to get him settled in his alien situation by providing education, helping him to find a job, or enabling him to start some business scheme by which he may become self-supporting. In the long run it is most important to give

the refugee his self-respect in a situation where he feels secure. Most of our programmes are aimed at this.

Seitz: What programmes do the churches have to meet these objectives?

Sabiti: The initial relief effort is very ably handled by the UNHCR. Our biggest programme is educational. We give scholarships to secondary, vocational and university students. We take into account the person's interest and ability, but we also have to consider realistically the job openings. We often recommend vocational training so that the refugee will have a skill and can get a job, but this is also very problematic because training facilities in African countries are severely limited and because jobs available are scarce. There are many well-trained Kenyans, for example, who have graduated from the polytechnic but who cannot find jobs. It is a much greater problem for the refugee to find employment in Kenya! We have not yet found the solution.

We have a loan programme which has been quite successful. Refugees have brought skills in carpentry, business and farming to us. They have been enabled by the churches to start off businesses through our loans. There is a Mozambiquan who has a carpentry shop here near Nairobi (Kenya). He is doing very well and employs three other Mozambiquans and two Kenyans. We assisted him. Loan programmes are important in making refugees self-reliant.

We care for the spiritual well-being of the refugee by maintaining pastors at refugee settlements. Several refugees have been trained for ministry to refugee churches; to help

fellow refugees through spiritual counselling. We also have primary schools which provide for families of widows who cannot afford the school fees of the government primary schools.

Seitz: In your home country of Uganda, are school facilities adequate for refugee children?

Sabiti: In Uganda there are ten refugee settlements and in each of them there are at least two government schools. In addition, the Church has five schools with 2,000 students in various settlements. I doubt that there are any children who cannot find schools.

### *Advisory Role*

Seitz: Your programmes are carried out by churches within the 14 African countries which have refugee programmes. What role does AACC play?

Sabiti: AACC helps churches initiate and coordinate refugee programmes. We help to raise funds. We give advice on how the programmes may be implemented. Our role is mainly advisory.

Seitz: Recently, AACC sponsored a seminar for refugee workers in Addis Ababa, Ethiopia. What was accomplished?

Sabiti: The main objective was to get the staff who work next to the refugees all over Africa together to discuss their problems. Also AACC hoped to learn from the workers more what our role should be. We got together to give an accounting of our stewardship, to appraise our work and see what more we can do.

We decided that we should provide more counselling to the refugee so that he may better know the options and opportunities he has.

Seitz: Do you feel that overseas churches are sympathetic towards Africa's refugee problem?

Sabiti: Yes, I think they have been very sympathetic and have helped the African churches very much. African churches can only provide facilities and personnel. Finding funds within Africa is very difficult. Our budget of about US\$ 1,000,000 has so far been adequately funded each year by overseas churches, in response to an appeal from the Refugee Service of the Commission on Inter-Church Aid, Refugee and World Service of the World Council of Churches.

Seitz: What do you expect of overseas churches besides financial help?

Sabiti: I think the solution to the refugee problem is to get to the causes. The causes are within African countries and it is up to us Africans to tackle these problems. We need and are grateful for the moral support the overseas churches give us in our fight.

Seitz: Do you find that refugees are difficult people to educate?

Sabiti: No, this is something that I object to

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and unfortunately we sometimes hear that kind of statement from our own refugee workers. If we start with that negative attitude we have already lost the battle. Refugees have weak and strong points like all of us. Refugees face very difficult adjustments but their ability to make them is as good as anybody's. Many do extremely well. For example, a 40-year-old man from Rwanda came here and AACCC gave him a scholarship. He went to a university and got a good degree then went abroad and got a post graduate diploma. It was amazing for his age. He is now back here working with the Kenya government as a veterinarian.

EPS

## CHILE: THE TASKS THAT REMAIN

Santiago, Chile (EPS) - A tired group of Christians here are just getting their second wind after a hectic seven month period in which they helped 4,500 foreign refugees leave Chile and find asylum in different countries around the world. They don't feel particularly pleased with themselves because they never wanted to become specialists in exporting people. But the sensitivity and humanitarian concern they brought to a very difficult operation has earned them the respect of refugee "professionals" and the gratitude of people who left the country in fear of their lives.

The work began literally a few hours after the coup that toppled President Salvador Allende on September 13 last year. As the military took control of the country in a series of bloody street fights, rumours began to spread of a massive round-up of people, especially foreigners, who were alleged to be responsible for Chile's troubles. Then the leaders of the coup gave a public warning that the 6-7,000 foreign refugees, mostly Brazilians, Bolivians and Uruguayans, would be considered as "enemies of the state". Foreigners became the easy victims of hatred and terror. Thousands of them, together with Chileans, were taken to the National Stadium for interrogation, many were shot.

Church leaders in Chile, Protestant, Catholic and Orthodox, tried to do what they could. Many opened their homes to people and protected them from arbitrary arrest or summary execution. And many of them took great personal risks to help those caught up in the aftermath of the coup. The personal witness was quickly translated into an institutional request by the churches to the military junta to be allowed to put themselves at the disposal of the persecuted and provide help of all kinds. This found form in the creation of a National Committee for Aid to Refugees which became the officially recognized body for aiding foreign refugees to leave the country when the junta finally agreed to allow them to go.

After daily telex conversations with the World Council of Churches, followed by a visit from a

special WCC team, the committee started its work with the assurance of support from churches around the world - financial help for the needs of the refugees and pressure on governments in different places to provide places of asylum. As the official body for assistance to refugees, the committee operated under the protection of the United Nations High Commissioner for Refugees. A complicated operation began involving registering refugees in more than 15 centres throughout the country, coordinating the needs of almost 4,500 people who took refuge in the various embassies in Santiago, arranging flight schedules to countries of asylum and persuading governments around the world to find room for the refugees.

The latest available information here is that 4,500 people left through the church centres, while approximately 3,900 left through the embassies. Some 150 refugees are still awaiting departure in Santiago though they have guaranteed places of asylum, while 55 are without a firm decision. Approximately 1,000 additional people are estimated to be awaiting family reunions with the members of their families who have been found asylum in Western Europe, Eastern Europe, North America or other countries in Latin America. Although most of the 80 people who have been working on the refugee programme, many of whom give their labour voluntarily, have returned to their normal work, there is still a concern for those refugees who remain. A solution to their problems is an urgent task.

### *Ecumenical Breakthrough*

When you hear the story of the difficulties encountered by the committee, it sometimes seems miraculous that they managed to accomplish as much as they did. The tense atmosphere of Chile after the coup, with trigger-happy soldiers patrolling the streets constantly, the curfews, the psychological burdens on people who were utterly unsure of what the future would bring, the practical difficulties of refugees spread throughout the country with transportation difficulties, food shortages and so on placed enormous obstacles before the refugee workers. The process was complicated but finally it did end at the airport and from there to a place of asylum.

The other thing that impresses the visitor to Santiago, and also to the church committees in neighbouring Peru and Argentina who have also been busy with the refugees leaving Chile, is the measurable impact this situation has had on the life and witness of the churches. Faced with a dramatic human problem, the different churches were challenged to overcome the barriers of the past and find new ways of working together. In each of the countries, the church committees have been fully ecumenical, Catholics are working alongside Lutherans, Methodists and Orthodox Christians in a way which has never happened before. It has been very encouraging to see something of this ecumenical breakthrough and share in the joy of the local Christians at what has been achieved.

This process has not been without its problems.

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Breaking out of a ghetto situation and dealing with issues that go to the root of national life is liable to produce many tensions and difficulties. Asking what it means to be the Church in an oppressive social situation will raise many conflicting answers. This is what has happened in Chile and a strenuous job of interpretation, education and discussion is going on within the churches. The special synod of the Lutheran Church held in late March to discuss the role of the churches in what has happened in Chile and in particular the involvement of Bishop Helmut Frenz in the programmes of assistance to refugees and people suffering hardship in Chile became a real opportunity to draw the parallels between what was happening in Chile and the biblical teaching about the suffering servant. Not all of the tensions have been resolved but a real learning process is under way and Bishop Frenz received a vote of confidence.

### *Peru and Argentina*

In Peru and Argentina, similar ecumenical advances have been made as the churches have come together to serve the needs of the refugees who have arrived in Lima and Buenos Aires. Many of the refugees are foreigners who have been forced to leave Chile but the special feature of the situation in these countries is the large number of Chilean nationals who have decided to take refuge outside the country. Exact statistics are difficult to come by but it is estimated that approximately 14,000 Chileans are in the two countries.

The Church committee in Argentina is caring for approximately 3,500 refugees in close collaboration with the UNHCR. The Chilean refugees can stay in Argentina if they wish and find work and settle there. But the internal situation is so fragile at the moment that many would like to leave. A great many of them are making efforts to find other countries where they can stay permanently or at least until the situation in Argentina and Chile permits them to return.

In Peru the situation is even more difficult and has almost reached crisis proportions. The 3,000 to 4,000 Chilean refugees would like to stay but the government cannot allow them to remain. At first visas were granted to refugees for 90 days, then this was reduced to 60 days, to 30 days and now to 15 days. The church committee and the UNHCR is making a determined effort to find places of asylum but it is very difficult. The countries that have already opened their doors to other refugees are less willing to consider new refugees who are not apparently under immediate threat of death or arrest.

An urgent effort is under way in the WCC's Chile emergency desk to get churches throughout the world to put pressure on their governments to find room for these refugees. It is almost impossible for them to be relocated in Latin America as country after country has been taken over by the military. The needs of these people are desperate and the psychological pressure they are under is enormous, faced as they are with such an uncertain

future. The World Council has already spent more than \$400,000 meeting the material needs of the refugees in Chile, Peru and Argentina and other countries, giving lodging and food, medical care and legal help. But the most important task of the moment is to find a place for the refugees to make some kind of home.

### *Human Rights*

Equally important will be support for the present work of the Chilean churches regarding the internal situation in Chile. In addition to the support they have given to the foreign refugees, the churches formed a second committee, again fully ecumenical and including the Jewish community, to demonstrate their concern for the Chilean victims of the coup. This second committee - the Committee of Cooperation for Peace in Chile - has been hard at work trying to protect those who have been thrown out of work because of the coup and providing legal support to people under detention or arrest.

In the course of my own visit I have had it confirmed from a variety of sources that systematic and substantial human rights violations have taken place throughout the country. If you take only the Universal Declaration of Human Rights, made by the UN General Assembly in 1948, it is estimated by many lawyers and others that no less than 23 of the 30 articles are currently being violated. These have to do particularly with illegal detention. At varying periods since the coup, up to 55,000 people have been detained without charge or trial for periods of up to six months or more. There is also a good deal of evidence to suggest that torture is being practised on a wide scale together with other offences against the person and so on.

The Committee for Peace in Chile, supported by funds from churches around the world, has attempted wherever possible to give assistance to people caught up in these different situations. They have provided lawyers to those who have lost their jobs so that appeals could be made before the labour courts. So far they have been able to secure back pay for 73% of the people they have aided and ensured the reinstatement of 20% of the unemployed people who have sought their assistance. Lawyers have also been made available for those appearing before the penal courts to ensure that, as far as possible, people could have a fair trial, and a habeas corpus application has been filed in support of 131 people. Humanitarian support in the way of cash and foodstuffs is also being given to the families of those who have been detained. The Committee has links with the two church committees in Argentina and Peru to ensure that Chilean families receive some help once they leave the country.

Life in Chile today is tough. The uncertainties of existence under the military provide a stark backdrop for the catastrophic economic situation in which some prices have risen by up to 3,000% and half of the minimal monthly wage is spent on bread alone. Since the coup, the unemployment rate has risen by 10% which represents 1,300,000 who have been directly affected by the take-over and who have lost the possibility of work for political reasons.

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The Chilean churches are looking for moral and financial support from churches throughout the world as they seek to respond to the needs of people caught up in these problems. Complementary to their efforts on behalf of the persecuted will be schemes to provide work opportunities for the economic victims of the coup. The leaders of the Committee have stated they are "moved as pastors by the pain and anguish of so many people, poor and humble, lacking any social status, without well-known names and without important influence".

Charles Harper  
WCC Chile Emergency Desk

## "ENCUENTRO" IN VENEZUELA

Barquisimeto, Venezuela (EPS) - Angel Villalobos comes of peasant stock. As a priest he has been closely identified with peasants in the Rio Frio area of his native Costa Rica. He backs their struggle to get land of their own rather than remain farm labourers working for others all their lives.

Roberto Melgarejo is a layman from the working class who has gained an education. He is part of a team of 10 people who have turned their backs on a life of privilege and chosen to re-insert themselves into a Peruvian *barriada* (slum), helping the inhabitants become aware of their grim situation and the resources which might enable them to change it for the better. The team is supported by the Evangelical Latin American Commission on Christian Education (CANPEC).

Near here is a centre belonging to a remarkable Evangelical Alliance of 46 Pentecostal churches, which believe in prayer, Bible study and worship in the Spirit. They also are committed to the education of disadvantaged children and the liberation of exploited peasants.

Recently a small group including Angel and Roberto plus their counterparts from Bolivia, Colombia and Puerto Rico spent five days with 15 Pentecostal pastors and laymen at the G.F. Bender Educational Centre near Barquisimeto. They struggled over what it means to "confess Christ today" in the situations of deprivation in which all are living.

The setting was appropriate. Because Pentecostal leaders live at the level of the people they serve, the centre has only bare essentials. Sometimes there is water for drinking and washing, sometimes not. The food, while adequate, consists mainly of cereals and vegetables. Beds are of the simplest kind, set up wherever there is space; there are hard benches to sit on. When it rains, water pours in on all sides, but you carry on regardless.

Here the Pentecostals feel at home. They can

express themselves. Outsiders may find the existence a bit rough, but it is certainly economic. The \$2 a day extracted from each conference participant was a far cry from the cost of a hotel room, a sum roughly equivalent to what a Pentecostal pastor needs to feed his family for an entire month.

Juan Marcos Rivera, Caribbean secretary for UNELAM (Provisional Commission for Latin American Evangelical Unity), speaks appreciatively of the Venezuelan Pentecostals on the basis of his 10 years' acquaintance with them.

"These are thoughtful people", he says. "We must give them an opportunity to contribute to the thinking of the world church. They have put their faith to the test and they know it works. You'll notice the local leaders draw on a "memory bank" rather than a "book bank". They are not accustomed to writing. Wherever writing is considered the only method of communication, they are at a disadvantage. Here the balance is being redressed. They are taken seriously."

Then he made a perceptive remark which I as secretary of the "Participation in Change" Study of the World Council of Churches found especially interesting. Juan Marcos said:

"In recent political developments the Venezuelan people have made it clear they are going to make up their own minds about their destinies. It is important to keep close to common people who show this kind of awakening and awareness. Future trends can be read more clearly from their movements than from those of the élites.

"We need to stay beside them - listening to them. The kind of people gathered here can provide a real pointer to what God is preparing for the future."

## *Relaxed Communication*

More than two-thirds of the conference time was spent in the relaxed sharing of stories, experiences, insights and concerns. All were related in terms of the history and problems of a particular country. If small, somewhat isolated Christian groups and movements are to thrive courageously in a world hostile to the Gospel, they need opportunities for such informal, face-to-face encounters at the deepest level.

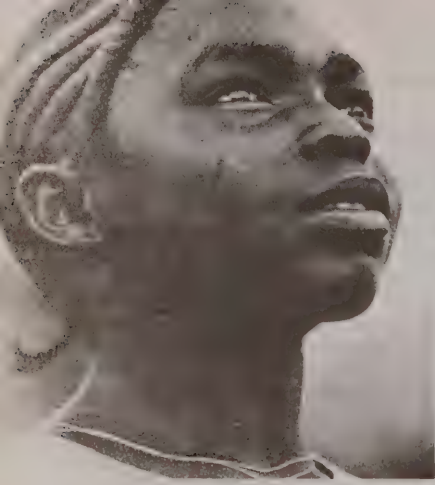
To open the day there were songs to guitar accompaniment, prayers, readings. This might occupy 10 minutes - or half an hour! Things took their unhurried course.

Then suddenly a moment came, so definite you could almost reach out and touch it, when participants realized the impact of new acquaintances, and fresh experiences had been taken in and assimilated. People who had been strangers were now part of a community. Then they were ready to turn outwards. There were concerns to be communicated beyond the bounds of the assembled group.

Two very down-to-earth conclusions emerged. They

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# AFRICAN REFUGEES BUILD and PLANT



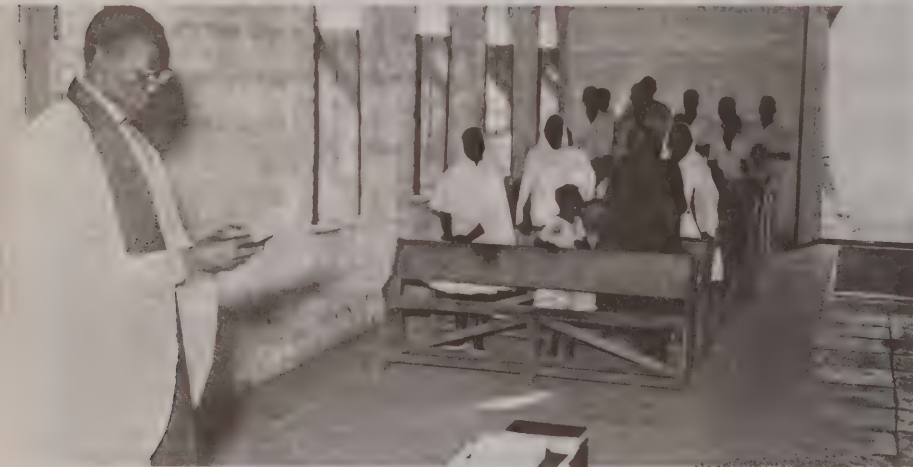
1446

The emphasis in the programmes of service provided by the churches in Africa is on self-support and hope for the future (1446). With assistance from the WCC, amounting to \$1 million each year, and the United Nations High Commissioner for Refugees, the African churches concentrate on agricultural assistance, medical help and education. (1447) Returning refugees in Sudan are rebuilding the school at Kajo Kaji. (1448) The church has been a source of comfort for the Sudanese refugees. (1449) Education is a high priority for Sudanese children. (1450) Rebuilding and reconstruction is a key part of the church rehabilitation programme in the Sudan. (1451) In Tanzania, refugee workers provide medical care for refugees at Mputa. (1452) Athanasius Andoga, the medical assistant at Kajo Kaji in Sudan, worked for the refugees for seven months without pay. (1453) Vocational training has enabled these refugees at Mputa, Tanzania, to start a carpentry cooperative. (1454) Others are providing food through a fish farm or (1455) cultivating tobacco. (1456) Saw mills provide jobs in Sudan.



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Photos by: Margaret Murray, Peter Solbjergthøj, UNHCR, Sudan Ministry of Information and John P. Taylor.



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could see no possibility of confessing Christ without helping people to experience genuine freedom and stop being victims. For this to be possible, they affirmed the absolute necessity of (1) rural people having land to work, since to have a sense of dignity it is necessary to make a decent living; and (2) all men having an education that will enable them to develop their full potential. Without such an education, people do not look like children of God for whom Christ died.

### *"It's a Breakthrough"*

Assessing the value of the encuentro or encounter to the Pentecostals, Juan Marcos Rivera said: "Their minds had been filled with their own difficulties. Now they have become aware that fellow Christians face even greater hardships. They are encouraged - life is a battle everywhere."

"Further, this fresh awareness of different kinds of Christian commitment worked out in a variety of situations has helped them measure the quality of their own engagement here. They are deeply thankful to God for the enrichment others have brought them."

Roman Catholics had been invited to attend, and a priest and a layman were present for part of the conference. In return, the group was invited to visit a church of "Catholic Pentecostals". The president of the Pentecostal Association joined the congregation on this occasion and took part in the prayers. He felt part of the congregation - in fact it was hard to drag him away.

"This was something that had never happened before", according to Juan Marcos. "It was certainly most unexpected."

During this same visit other doors were opened. A group of young people who deeply long to be Christians but have been shunned by the churches because they do not conform to certain standards, were gathered in a small house singing and chatting. The president came with us and sat on the floor with them. For the first time they felt accepted.

"It is gatherings like this", said Juan Marcos, "that gave the Pentecostal community an awareness that the Holy Spirit works in ways beyond their reckoning and opened up to them ways of Christian life they instinctively would have shunned."

Things are happening that only a short time ago would have seemed impossible. A representative of the Association of Evangelical Churches of the Caribbean Coast attended the encuentro. Only six months before Juan Marcos had tried unsuccessfully to arrange a meeting with him. Now a member of the association is going to spend a year at the Pentecostal education centre.

"It's a breakthrough", the UNELAM representative said. "An encuentro like this with their envoy participating lays a basis for confidence and further opportunities."

One vital woman in the group shared her concern about the political and social domination women experience in Latin America. Her words were so forceful that everyone was deeply affected. She was persuaded to stay over an extra week, and a full schedule of strategic gatherings was quickly arranged for her.

As to the "inserted" group, they too go home with new ideas, alerted to the mistakes others have made, strengthened. They take back to their communities encouragement and gifts to deepen their life and outreach.

Ian M. Fraser  
Coordinator, Participation in Change  
Study, World Council of Churches

## PATRIARCHY TO PARTNERSHIP

Berlin, GDR (EPS) - Has woman's role changed? If so, where and how? For what reasons? Is the church involved in these changes? Has it hindered or helped them?

When this subject is discussed it arouses emotionally charged reactions, and in many cases meets a definite reluctance to engage in serious discussion. Mutual understanding is hampered by masses of prejudices. Taking the easy way out people often treat the subject as a joke.

Consciously or unconsciously, the familiar ideas of male and female roles are deeply entrenched, hallowed by long tradition. By limiting the woman's responsibilities to those of wife and mother - both highly prized roles - she was effectively eliminated from other spheres of activity, which in fact amounted to discrimination.

We shall make progress in moving from a situation of patriarchy to one of partnership only if men and women approach the task together, and support each other in the search for their proper roles. For change in the role of women necessarily implies a changed role for men.

If opinion within the ecumenical movement is to be soundly based, it is essential to exchange information on conditions in different parts of the world. This article reports on the changing role of women in the socialist society of the German Democratic Republic and the extent to which such changes constitute a challenge to the churches.

In our society the "woman question" or equal rights for women is seen as part of the whole social problem. It is therefore not dealt with in isolation. The establishment of equal rights for women cannot be regarded apart from the solution of other social problems. Conversely, the inclusion of women in decision-making processes and positions of responsibility as a matter of course is essential to the formation

of dynamic social processes.

## *Legislation Important*

First of all, legislation is of crucial importance in redefining the role of the woman in a socialist society. It creates conditions for and at the same time defines the changed role of woman.

Art.20, para.2 of the Constitution of the GDR states:

"Man and woman have equal rights and the same legal status in all areas of social, national and private life.

"It is the duty of the state and society to promote the advancement of women, especially with regard to the acquisition of professional training and qualifications."

This basic principle is spelled out in an abundance of legislation, particularly that concerning family life:

### Art. 2

"The equality of man and woman decisively determines the character of the family... It requires both partners of a marriage to shape their relationship in a manner which allows both to exercise their right to develop their abilities to the full, for their own benefit and for society. It demands that each should respect the personality of the other, and that they should lend each other support in the development of their potential abilities.

### Art. 10

(1) Both marriage partners must share in the upbringing and care of the children and the running of the household. The couple's life should be organized in a way which enables the woman to reconcile her professional and social activity with the demands of motherhood.

(2) If the partner hitherto not exercising an occupation outside the home enters employment, or if one partner decides to gain further qualifications or to undertake social work, the other should support his enterprise, helping him with comradeship and consideration.

### Labour Law, Art. 126

(1) Women should be given special consideration in the training of the work force. In particular, they should be developed for positions of responsibility in all fields.

(2) Employed women should be assisted with training so they may acquire their qualifications without hindering the fulfilment of their duties as a mother.

### Education Law

Preamble.... women have equal rights. In view of their important role in socialist society, special attention should be given to their advancement and development....

### Art. 36

The efforts of women and girls to obtain higher

professional qualifications should be encouraged by as many different means and methods as possible."

Legislation in the GDR creates the legal conditions for the new role of women, making them partners with men with equal rights in the political and social sphere, at work and in the family. A few figures may be of interest.

In the Volkskammer (parliament) 31.8% of the representatives are women; in regional assemblies 35.9% are women. Some 84% of the women of working age have a job or study. On January 1, 1971 women made up exactly half the working population, every second job was filled by a woman. Some 50.2% of the students at technical training colleges were women, and at the universities and colleges they were 37.5%.

## *Double Burden*

But this does not give the whole picture. Certain problem areas still have to be mentioned. The basic question is this: are women able to exercise their rights to the same extent as men? Does equality of opportunity in legal terms mean equality in fact?

Some discrepancies are indicated by the advisory committee on "Woman in Socialist Society" at the Academy of Sciences of the GDR:

"It is not easy for either men or women to free themselves from long-standing traditions and modes of behaviour handed on through many generations. The man has to give up ancient prerogatives, the woman has to use her new rights sensibly. The conflicts that arise show how new attitudes and modes of behaviour collide with established traditions and prejudices."

The traditional dominance of the man and the woman's lack of confidence in her new role meet head on. Whereas the man is traditionally free to do his work, the woman finds herself, in a striking number of cases, bearing a double burden: working while running the home and fulfilling her duties as a mother.

In our society as elsewhere, it is still considered desirable for the mother to stay with the child in infancy. Thus she often temporarily sets aside her desire for, and legitimate claim to, further education or training and makes way for the man. Unfortunately the "temporary" situation can all too easily become permanent. The man's education proceeds uninterrupted, and he soon gains a "natural" advantage. Such problems are discussed very frankly in Für Dich, the leading woman's magazine in the GDR.

Society provides a great deal of help through practical social measures and by the constant extension of its social services. Step by step the external conditions for achieving equality are being established. Nevertheless, much remains to be done in bringing about changed attitudes, as can be seen in the public debate in the press, the theatre, literature and television.

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## Challenge to the Church

The changed, or rather, changing role of women is a challenge to the church as well. The hierarchical, patriarchal division of roles has such a long tradition that one need not elaborate. Obviously the New Testament assertion that man and woman are equal members of the body of Christ was overshadowed by the patriarchal pattern of early Christian times. The image of Christ's body should have equipped the Christian community to set an example of real partnership. Instead, it now has to face the challenge of secular society in this field as in others.

In local congregations, at services of worship, in parish activities, women are in the great majority. However, at "higher" levels the situation changes and men tend to predominate. In fact, there is a definite progression from the parish council, through the regional church council to the provincial synod, with the numbers of women diminishing all the way.

In our church Federation, where the situation is probably a fairly favourable one by ecumenical standards, the picture is as follows:

Of the 60 members of the Synod, 8 are women; of the 28 members of the Church Leaders' Conference, 3 are women. On the Church Board, highest governing body of the Federation, decisions are taken by men only.

I do not wish to give the false impression that altering the numbers would put everything right. Rather it is a matter of creating possibilities for men and women together to have a real say in making decisions in the churches. It should be acknowledged that the well-informed contributions of women in the governing bodies of our church are now treated with respect. Their voice carries weight, and their numerical strength is increasing steadily. There should, therefore, be grounds for optimism.

Controversy over whether women should work outside the home has long engaged the church. For reasons which could be described as discrimination, the practice was criticized as "selfishness", "unwillingness to do without", "nothing but a drive for a higher standard of living". Material hardship, the need to supplement the family income, was more or less the only reason accepted as legitimate.

Only gradually has an occupation outside the home come to be regarded as an opportunity for the development of personality. Simultaneously, and perhaps linked to the fact of her going out to work, the position of the woman and mother in the family has been strengthened. A striking exception is the pastor's wife who does work not connected with the church. She was traditionally supposed to be an example of the Christian woman as help-mate of the man. There is reluctance to abandon this image.

On the other hand, the Evangelical Church in the GDR settled the matter of women in the ministry

several years ago. Women are ordained in all the provincial churches and serve as pastors. They do not, however, occupy leading positions in the hierarchy.

## Abortion Question

Passage of the abortion law in March 1972 sparked off a wide debate in the churches of the German Democratic Republic. The law removed restrictions on abortion during the first three months of pregnancy. This was justified in the preamble to the law as a step towards realising the principle of equality: "Equality for women in education and profession, marriage and family life makes it essential that the woman herself should be able to decide on pregnancy and its continuation or termination".

The Federation of the Evangelical Churches termed the removal of restrictions on abortion "a severe challenge to responsible action". Guide-lines contained in a pamphlet prepared by the special work group on "collaboration between men and women in church, family and society" speak of the "acceptance of human life". The achievement and exercising of equality concerns both men and women together, it said.

"The fact that in the first nine months of its life and during the period of lactation, it is the woman who is most closely involved with the child, is one of the constant factors in the division of roles. Equality in this case would require the man to compensate for his relatively passive role in the early stages by taking an even more active part in the later care and upbringing of the children. Dealing with children is a school for the future which both parents should take seriously."

The debate could not deal primarily with the pros and cons of the new legislation. The question for the church should rather be what guidance it can offer to ensure acceptance of human life in the family and in society.

The abortion discussion subsequently led the Federation to reflect in greater depth on the basis for the acceptance of human life. As it did so, it was again brought back to the problem of the distribution of labour between the sexes, to the forming of a partnership relationship between man and woman, and the problem of education for partnership.

Developing the ability to live in partnership was seen as a dynamic process of learning and experience, the shaping of which is a challenge to the church as well.

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Department of Church and Society,  
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German Democratic Republic

Black and white South Africans need each other for survival, says Mrs. Maggie Nkwe, new president of the Anglican Mothers' Union of Johannesburg. "A number of ignorant whites need to be educated by blacks".

## NEWS ROUND-UP

Geneva (EPS) - Some 60 representatives of five major world religions met last month in Colombo, Sri Lanka to see what resources their faiths offer for healing the deep divisions between the world's peoples.

Both clergy and laity of the Hindu, Buddhist, Jewish, Christian and Muslim faiths attended a conference sponsored by the World Council of Churches to consider the theme "Towards World Community: Resources and Responsibilities for Living Together".

Specifically they looked at their scriptures, traditions, history, culture, inherited wisdom and especially contemporary religious experience as resources for living together.

Dr. Stanley Samartha, an Indian theologian who directs the WCC's Sub-unit on Dialogue with People of Living Faiths and Ideologies, gave the opening address on April 10. He noted that the term "world community" presented certain difficulties.

First it is likely to be misunderstood as a move towards "a homogeneous unity". He urged the conference to reject syncretism as a form of "shallow friendliness leading to spiritual poverty, theological confusion and ethical impotence".

Noting that some feared world community as a Western notion imposed by rich countries on the poorer ones, he said: "Only when people are liberated and freedom and power are shared can there be true community". Thirdly the concept of community is usually derived from a single religious or ideological basis. For this reason the conference had brought together people of five faiths to see how they could correct and enrich each other.

In recent years the World Council has been involved in a series of bilateral and multi-lateral dialogues. This is the first time the Jews have joined in a conversation with Hindus, Buddhists, Christians and Muslims.

● The World Council of Churches issued an appeal last month for \$75,000 to aid homeless and destitute victims of the worst Syrian flood in memory. By month's end more than one-third of this sum had been paid or pledged by church agencies in France, the Netherlands, Denmark and Australia.

After a five-day visit to Syria, WCC emergencies officer Stanley Mitton estimated 10,000 sq.km. had been flooded, destroying livestock, crops, roads and bridges worth millions. Thanks to flood warnings, loss of life was slight.

The World Council of Churches immediately sent \$20,000 to the Near East Council of Churches' material aid department to buy tents and blankets. Church agencies around the world were asked to contribute tinned meat.

● The drought situation in Africa continues to cause concern. Late last month, representatives from the churches in the area most affected met with church fund-raising agencies and staff from the All Africa Conference of Churches and the World Council of Churches to discuss future plans.

In the meantime the WCC has airlifted 5 tons of milk powder to Ethiopia for feeding programmes in southern provinces severely hit by drought and famine. The Commission on Inter-Church Aid, Refugee and World Service (CICARWS) also made \$30,000 available to the YMCA for a resettlement project in Ethiopia.

In Sudan, the famine has spread from Bahr el Gazal into Upper Nile province where at least 85,000 people are in need. Feeding programmes, part of the church relief and rehabilitation effort, are under way in Muolbeng and Aweng, and detailed surveys of needs are being made in other provinces. WCC commitments total \$180,000 as part of the overall appeal for drought victims in Africa.

On the long-term rehabilitation and development front, the Sudan Council of Churches reports good progress in the rebuilding programmes started in 1972 after the civil war. In all three southern provinces, dispensaries, hospitals and schools have been repaired or rebuilt using local materials. Several hundred Sudanese have been employed in the programme, which emphasises self-help. Despite appalling transport difficulties, building and medical supplies continue to be sent to various outlying areas.

In Equatoria 23 boreholes have been drilled of which 15 are in good condition. But lack of fuel prevented work during last month. Total cost of the programme is approximately \$4 million.

● CICARWS has asked church agencies to provide \$640,000 worth of material aid supplies for use in the liberated areas of Africa. (This is the 1974 request for a programme which began in 1971). Liberation movements in Mozambique, Angola and Guinea Bissau request medical supplies, agricultural equipment and educational materials for use in their social programmes.

The Commission's material aid secretary, Helmut Reuschle, has just returned from extensive visits to the liberation movements during which he discussed priority needs, local purchasing possibilities and transport problems. The 1974 requests include social welfare programmes in Mozambique, agricultural and fishery schemes in Angola and health services in Guinea Bissau. Up to now the programme has been well subscribed by church agencies and governments in Western Europe and North America.

● Plans are being finalised for two WCC meetings which are expected to make important contributions to the Fifth Assembly in mid-1975.

The Faith and Order Commission will be held in Accra, Ghana from 22 July to 5 August. It will

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review the results of a study "Giving Account of the Hope that Is in Us" begun in 1972 and currently engaging 40 groups on all six continents.

"Heretofore we have dealt with controversies separating the churches", stated Dr. Lukas Vischer, director of the Faith and Order Secretariat. "Now we are considering the central question: how does the Church speak about Jesus Christ today? This should help participants at the Fifth Assembly speak together about the basis of their faith".

The 130-member commission will also survey the multiplicity of efforts towards the unity of the Church, such as bilateral conversations between world confessional families, church union negotiations and theological discussions.

Another major contribution to the Fifth Assembly is expected from a conference of 40 representatives of 18 Eastern and Oriental Orthodox churches at Bucharest 4-8 June. It will formulate an Orthodox approach to the subject "Confessing Christ Today", which will be one of six topics at the Assembly. Prof. Ion Bria of Romania is organizing the conference.

● New additions to the staff of the World Council of Churches are Mr. J. Victor Koilpillai, 53, of Lucknow, India, who becomes editorial secretary in the Publications Office, and Mr Adrian Wijemanne, 48, of Colombo, Sri Lanka, who will direct the Ecumenical Church Loan Fund (ECLOF).

A prominent Methodist layman, Mr. Koilpillai has been publisher and general manager of the Lucknow Publishing House and editor of *Indian Witness*, a religious weekly. Mr. Wijemanne, an Anglican, has directed one of the oldest and largest trading organizations in Sri Lanka, managing tea, rubber and coconut estates. The Rev. Robert Welsh, 28, dean of students at Transylvania University in Lexington, Kentucky (USA), has been lent by the Christian Church (Disciples of Christ) to the WCC's Programme Unit on Faith and Witness.

● More youth participation in the life and work of the ecumenical movement was sought by the Ad Hoc Committee on Youth which met here recently. Because of their Christian commitment and concern, youth are anxious to be listened to, said regional youth secretaries and younger advisers to WCC committees.

An informal survey of youth concerns showed a deep interest in "liberation of the people from poverty, ignorance and injustice". Several ways of making these regional concerns heard in the

World Council were suggested. These included a \$500,000 Youth Fund to facilitate development projects in the regions, additional staff on the Youth Desk in Geneva and a preparatory meeting of the young delegates and advisers to the Fifth Assembly.

● Support for the Special Fund to Combat Racism of the World Council of Churches has been voted by the Synod of the Reformed Churches in the Netherlands. The second largest Dutch Protestant church also passed a resolution discouraging emigration to South Africa and asked Dutch firms doing business there to improve the wages, working conditions and educational opportunities of their black employees. Immediate recognition was sought for the newly independent Republic of Guinea Bissau.

● In London the British Council of Churches approved without dissent a motion opposing white emigration to South Africa, South-West Africa and Rhodesia. In moving the motion the Rev. Elliott Kendall said this was one of the few ways open to groups outside South Africa to exert "effective pressure on the apartheid regime". The 20,000 immigrants South Africa received annually from Britain were more than those from all the rest of the world put together, he said. They helped to maintain a system of "superior roles for whites and more menial tasks for blacks and coloureds". The BCC proposed a British conference on the issue after discussions with the Roman Catholic Commission Justice and Peace, employers' organizations and trade unions.

● As the Conference on Security and Cooperation in Europe prepared to resume in Geneva last month, the Lutheran World Federation's Studies Department brought together in Warsaw 100 representatives of 30 churches in 21 countries to discuss a Christian contribution to peace. They heard Polish theologian Janusz Narzynski declare that Christian engagement for peace implies participation in the creation of such relations in society as preclude war, and requires intervention on behalf of those who have been exploited and suppressed and the just distribution of earthly goods.

Earlier last month LWF President Mikko Juva and General Secretary André Appel sent a letter to heads of delegations to the Geneva conference expressing the hope that efforts toward peace would not be limited to ways to end immediate conflicts, but would also deal with the root causes of conflict.

EPS

## PERISCOPE

### Irish Council on Contraception

The Irish Council of Churches passed a resolution at its spring meeting supporting efforts to amend the law to make contraception legal for married couples. Anglican Archbishop Alan Buchanan of Dublin was among those welcoming the move to allow responsible individuals to plan their own families. As expected, the proposed government bill still prohibits the purchase of contraceptives by unmarried persons, and requires the sale, manufacture and importation of contraceptives to be controlled by license.

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### Boycott of Namibian Election Urged

The General Secretary of the All Africa Conference of Churches, Burgess Carr, last month asked all member churches to pray for a white boycott of the election called by the South African Government for April 24. In the unilateral election the government hoped to gain approval for continuation of its rule over Namibia. Instead Canon Carr urged all lovers of freedom and justice, both black and white, to work with forces resisting oppression such as the South West Africa People's Organization (SWAPO).

Meanwhile the Supreme Court in Windhoek rejected a second attempt by Anglican and Lutheran churchmen to prevent public floggings in Ovamboland. Suffragan Bishop Richard Wood and Bishop Leonard Auala had tried to make permanent a temporary injunction against floggings instituted last November.

### Russian Youth's Interest in Religion

Young people in the Soviet Union have discovered an interest in religion, according to the Moscow newspaper Pravda. They learn that many prominent Russian artists, writers and composers of pre-revolutionary days were believers, and they see beautiful ikons and the magnificent churches. Some churches also try to claim the "church" represents the national Russian heritage, according to Pravda, which said: "It must be the task of Soviet philosophers, writers and teachers to underline the difference between religious ideology and culture".

### Priorities for Asia

The Executive Committee of the Christian Conference of Asia (CCA) met for the first time since last year's assembly to formulate programmes for 1975 and beyond. Since the church in each Asian country is actively engaged in some development task, CCA's general secretary was asked to make sure that all of the regional body's programme committees are related to this central concern. A regional seminar on human rights will be held to see how human rights violations affect development. Also approved was an Asian Missionary Support Fund with a goal of \$50,000. It would be used to move personnel within Asia for purposes of mission, church renewal, social action and work among migrants. The Urban and Rural Mission programme will continue to play a prominent role. In addition to the encouragement of People's Organizations, a programme of rural mission will be launched with a consultation on the land question in 1975.

### Easter at Taizé

Some 25,000 young people visited the Protestant community at Taizé in Burgundy (France) before and after Easter to put finishing touches on plans for the Youth Council set to open August 30. Following the celebration of the Resurrection the young people issued a statement which said: "Coming from a great variety of situations, we affirm our commitment to continue both our participation in the struggle of exploited peoples and our meditation in search of the face of God."

The Youth Council, which will make no attempt at headlines but will nonetheless be a public venture shared by all, will have the task of working for the rebirth of the People of God in order that it may be fully engaged both in the human struggle and contemplation, they said.

### Roman Catholic-Orthodox Talks

Roman Catholic theologians have held talks with both Coptic Christians and Eastern Orthodox theologians in recent weeks. On the initiative of Pope Paul and the Coptic Orthodox Patriarch of Alexandria, Shenouda III, a newly created theological commission met in Cairo. It discussed Christology and determined points needing further study. At unofficial talks in Vienna Eastern Orthodox and Catholics urged more conversations to clarify "burning issues". One problem in Catholic-Orthodox relations is the papacy, a brief communiqué said.

### Italian Protestants Protest Investigation

The Federation of Protestant Churches in Italy has sent letters to top government officials protesting recent police investigations of member churches. Letters to the president of the cabinet, the Secretary of Internal Affairs, and House and Senate presidents demanded such interference "cease completely". Nuovi Tempi pointed out that the constitution guarantees religious freedom. Others pointed out the government seems to believe it has the right to know about internal affairs of Protestant churches, even though these are not covered by the Concordat with the Roman Catholic Church.

### Kenyan Christians Offer Famine Relief

Methodist, Presbyterian and Anglican churches in Kenya have contributed money and food for starving peoples in Ethiopia and northern Kenya, victims of drought. Kenyan Methodists gave Shs.3,000, East African Presbyterians Shs.2,000 and Mount Kenya Anglicans brought 9 kilo bags of maize flour plus Shs.1,100.

### South Vietnam Religious Persecution

Protestant and Roman Catholic leaders in the USA have protested the jailing of 442 Buddhist monks by the Republic of Vietnam. They are reportedly held in Chi Hoa Prison for civil disobedience, and Vietnamese

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senators and Buddhist leaders have been prevented from visiting them. The Americans termed the unwillingness to free the monks "only the latest example of a denial of the most basic human rights in the Republic of Vietnam".

### People in the News

Dr. Liston Pope, former dean of Yale Divinity School in New Haven, Connecticut (USA), died April 15 in Trondheim, Norway, at age 64. A minister of the United Church of Christ, Dr. Pope was a member of the WCC's Executive and Central Committees from 1954 to 1961 as well as being vice-chairman of the board of the Ecumenical Institute at Bossey and a member of the Theological Education Fund Committee.

Dr. Richard von Weizsäcker of Bonn, a member of the WCC Executive and Central Committees, has been proposed for president of West Germany by the Christian Democratic Party. The current president, Gustav Heinemann, also a prominent Protestant layman, retires in June. The election takes place May 15.

Howard Kustermann, 59, of the USA is the new Associate Secretary General of the World Alliance of YMCAs. He had been head of the International Division of the National Board of the YMCAs of the USA.

James C. E. Thomson, 51, of Great Britain, is the new secretary for Refugee and Rehabilitation Programmes of the World Alliance of YMCAs. From 1967-70 he was secretary for work with refugees in East Africa.

The Rev. Toribio C. Cajiuat, a prominent Methodist minister in the Philippines, was arrested by the military on March 14. His home and the church were searched and a mimeograph machine and typewriter confiscated. The Rev. La Verne D. Mercado, general secretary of the National Council of Churches in the Philippines, reported the council was taking steps to support Mr. Cajiuat and other political prisoners who have been held for many months.

Mr. L. I. Reimer, leader of an illegal Baptist sect in the Soviet Republic of Tadzhik, has been given a five-year prison term. He had been convicted of violating Soviet law on "separation of church and state and of church and school".

Metropolitan Antony of Surozh has been released from his duties as Exarch for Western Europe of the Russian Orthodox Church. The London-based metropolitan gave poor health as his reason for asking on February 21 that his duties be limited to Surozh. Last month Metropolitan Antony defended Alexander Solzhenitsyn in a letter to The Times of London.

The Rev. Klaus Eicholz, German missionary who served as principal of Paulinum Theological Seminary, a Lutheran school in Otjimbingwe, was deported last month from Namibia. He was the only white member of the executive committee of the Evangelical Lutheran Church in South West Africa. An editorial in the church information bulletin said if churches spoke the truth about injustice, the result was bannings, restrictions and deportations. But this persecution does not frighten the church, said the editorial, "it strengthens it to raise its voice against the injustices people have to endure".

The Rev. Manfred Lundgren of Sweden has been named director of "Radio Voice of the Gospel", shortwave-mediumwave station in Addis Ababa belonging to the Lutheran World Federation. Since 1971 he has been associate director and now succeeds the Rev. Ernst Bauerochse, who returns to Germany to head mission work for the Lutheran church of Hannover. Rev. Marc Chambron, a French broadcaster, is acting director of the LWF's Broadcasting Service.

### Imprisoned CICARWS Officer

Yap Thiam Hien, vice-chairman of the World Council of Churches' Commission on Inter-Church Aid, Refugee and World Service, began his fourth month behind bars in Indonesia on April 22. According to his wife, his health is good and he is being treated well.

This assurance came from Mrs. Yap when she was visited before Easter by World Council staff members in Jakarta to plan the 1975 Fifth Assembly. A prominent Christian lawyer, Yap was arrested following disturbances last January at the time of the Japanese Prime Minister's visit to Indonesia.

**CORRECTION.** The statement on Swedish investments in South Africa (EPS No. 9, p.14) made on March 18 at an extra session of the Swedish Ecumenical Council after more than one year's study of the matter has aroused considerable interest with the Swedish public. The meeting was chaired by Archbishop Olof Sundby. The statement, favourably received by press and other media, was referred to in the debate on foreign affairs in the Swedish Parliament (Riksdag) by Dr. Gunnar Helen, Liberal leader. Pr Pehr Gyllenhammar, manager of the Volvo concern, announced the following day that the company will refrain from investments in South Africa.



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CHRISTIANS, HINDUS, BUDDHISTS, MUSLIMS  
AND JEWS AGREE TO PROMOTE DIALOGUE

Colombo, Sri Lanka (EPS) - "Real polarities" as well as "real common links" were acknowledged by a group of fifty Hindu, Buddhist, Muslim, Jewish and Christian men and women from 22 countries in Africa, Asia, Europe and North America concluding a nine-day encounter here. Meeting in a private capacity, April 17-26, at the invitation of the World Council of Churches' sub-unit on Dialogue with People of Living Faiths and Ideologies, the group discussed "Towards World Community: Resources and Responsibilities for Living Together".

In a twelve-page memorandum, they set out some of the results of their exchange of views. Questioning any "utopian approach which over-simplifies the problems", the memorandum advocated a provisional approach. Dialogue is to be understood as a relationship and inter-action between people, not belief systems, the document stated.

The discussion should not be confined to religious people; the multi-faith group said that those motivated by secular ideologies may also wish to be involved. A true dialogue, they said, is "sober, charitable and rational, allowing both critical and appreciative approaches".

This was the first multi-faith dialogue arranged by the WCC to include all the five major religious traditions. Dr Stanley Samartha, who heads the World Council's dialogue programme, said after the conference that he hoped that the dialogue between the religions would be carried to the four corners of the world. The fact that the conference could be held was in itself historic, he said.

Warning that "some of our own and our neighbours' religions or ideologies can make us arrogantly self-sufficient", the conference affirmed that disagreement about fundamental issues should not necessarily exclude cooperative action. The vision of a world community could challenge false ideas and inspire those who are forced to work with or reject existing structures which they regard as unjust or blasphemous, the document argued.

Specific recommendations were made for the encouragement of institutions and movements for dialogue on local, national and international levels. The conference also called for the promotion of social justice within and beyond political borders; common concern for environmental problems; inter-religious efforts aimed at settling conflicts; education concerning different religious traditions; mutual sensitivity in situations where people feel a duty to bear witness and the promotion of freedom of religion.

The participants noted several common elements within the world religions which promote life in community. Among those they identified were the notion that man is related to a transcendental reality and therefore had a duty not to submit to the human situation as it is but to strive for its improvement.

Other points discussed were the belief in the basic oneness of mankind and its common destiny, the emphasis on universal responsibility towards all and loving kindness and forgiveness.

The obstacles to inter-religious community life discerned by the group were dogmatism that is insensitive to the reality of other faiths and syncretism that undermines religious identity.

Though no single definition of spirituality was fully acceptable to all five traditions, various areas of agreement were found between two or more traditions which will need to be explored further in bilateral or multi-lateral dialogue, the memorandum stated. A basic distinction was recognized between traditions which affirm a personal God regarded as "other than and beyond ourselves" and those which seek the realization of truth through deliverance from the consciousness of self as a distinct and separate reality.

Among the papers presented at the consultation were a Muslim's view of "a balanced synthesis of law and spirit", a Jew's exploration of "universality complementing particularity", a Buddhist exposition of "a Middle Path approach", a Christian orientation "towards a communion of love" and a Hindu's plea for tolerance conceived as "alternative absolutes". Also under discussion were the spiritual dimensions of new forms of community brought about by ideologies such as rationalism and Marxism, and a scientist's concern for community.

The meeting in Sri Lanka provided opportunities for the participants to learn something of the religious and cultural life of the island community. At the opening session messages of welcome were received from the president of the Republic of Sri Lanka and from the leaders of the country's different religious communities.

EPS

CHURCH LEADERS SPEAK ON  
PORTUGUESE COUP

Geneva (EPS) - Portuguese church leaders, in Geneva for a meeting on migrant workers have welcomed the coup which overturned the government of Dr Marcello Caetano last Thursday. In a personal statement, Pastor Ireneu Cunha, the Methodist general secretary of the Portuguese Council of Churches, said that "we have been waiting for liberation for a long time".

He predicted the coup would have an impact on the whole life of the country, including complete religious freedom. "I am hopeful we shall obtain official recognition for the Council," he stated. Another Pastor, José Leite, director of the Ecumenical Centre at Figueira da Foz, said that "last Sunday pastors could preach freely for the first time in many years. The Church is not to be identified with the military but we can benefit from this historic situation and take up a prophetic witness."

No official statement has been issued by the Council of Churches because the heads of the major Protestant churches are away from the country. But ecumenical circles in Lisbon rejoice in the liberation of the political prisoners, including progressive Roman Catholics, and the new liberty of expression.

The Roman Catholic Church has been guarded in its comments. The Episcopal Conference, which was meeting as the coup took place, said the bishops hoped the military take-over would bring justice and reconciliation to the country.

In Africa, the liberation movements have given their views on what is happening in Portugal. Frelimo, the Movement for the Liberation of Mozambique, said that the war in Mozambique will only end if there is recognition of the people's right to independence. In a statement, the movement's executive underlined that it could not accept that democracy in Portugal should serve as a cover to prevent the independence of people in Mozambique.

Welcoming the coup, the African Party for the Independence of Guinea-Bissau and the Cape Verde Islands (PAIGC) reaffirmed its determination to continue the struggle against the Portuguese presence. This was the best way in which they could help the Portuguese people and the "healthy forces within the Portuguese army", their statement added.

In Angola, the leader of one of the liberation movements, Roberto Holden, said he was not opposed to talks with the new regime. But he warned that if Angolans were obliged to continue their fight for independence by force then all the Portuguese would be driven out of the West African territory.

LOCAL ECUMENISM ON JOINT  
WORKING GROUP AGENDA

Geneva (EPS) - Local ecumenism, the possible contribution of the World Council of Churches to the Roman Catholic Synod of Bishops and the Holy Year proclaimed by Pope Paul VI for 1975, and the participation of the Roman Catholic Church in the Fifth Assembly of the WCC will be the major agenda items of the Joint Working Group between the Roman Catholic Church and the World Council of Churches when it meets in Venice at the end of this month.

The Joint Working Group will be looking at the results of the study on local ecumenism which it set in motion at its meeting last year at Windsor. National Councils of Churches and Episcopal Conferences in 15 countries were asked to describe local ecumenical experiences as part of an enquiry into the mission of the church in its local ecumenical dimension.

A number of replies have come in and one of the results hoped for from the study is an indication of better lines of communication at various levels within the churches.

The Group will also take a look at specific areas of collaboration between the World Council and the Roman Catholic Church for the year 1974-75, including discussion on the significance for the ecumenical movement of the theme of the Synod of Bishops, to be held this autumn in Rome, the Holy Year, and Roman Catholic participation in the Fifth Assembly as well as other activities of the WCC.

Created in 1965, the Joint Working Group has 12 members from the WCC and 12 from the Roman Catholic Church. It is charged with improving cooperation and dialogue between the two bodies.

EPS

## MANAS BUTHELEZI ARRIVES IN GENEVA

Geneva (EPS) - A Lutheran World Federation Commission began its meeting here last week with the participation of Dr Manas Buthelezi, the black South African theologian, who was banned last year under the "Suppression of Communism Act". Dr Buthelezi is a member of the LWF's Commission on Studies which is holding its regular annual meeting.

Members of the Commission expressed pleasure at the Lutheran theologian's presence and also surprise, as he was thought to be restricted from travelling and taking part in meetings, especially within the Republic of South Africa and South-West Africa (Namibia).

EPS

CONSULTATION URGES GREATER  
CONTROL OVER NATURAL RESOURCES

Geneva (EPS) - A call was made for an international office for the management of the world's resources by a group of economists, ecologists and theologians from 15 countries who met at the Ecumenical Institute at Bossey near Geneva last week. They said that the office should be established immediately and be given authority to order the use and distribution of scarce resources.

Their plea came at the end of a five-day seminar on "Power and Property in the use of World Resources". The experts, mainly from Europe, were giving their response to the question of how to redress the unequal distribution of natural resources and the unjust distribution of power which is held by a minority.

Recalling that the current use of science and technology in the exploitation of natural resources was causing ecological disorder and moral lassitude, the consultation stressed the need for a deep change in the attitude of man towards and nature and its resources. There was a strong need for the careful control of the use of resources if there was to be any possibility of life in the future, they said.

The task of Christians and churches in all of this was to "promote a new morality which current ideology cannot bring about", the seminar stated. The Christian message should restore a sense of identity to people which liberates them from the need to constantly increase consumption and at the same time gives them a sense of responsibility, allowing them to correct faults in the economic and ecological systems in which they live. It is appropriate to remember that we are "guests" and not "possessors" of the earth's resources, they added.

Such an attitude would have a direct effect on the idea and practice of private property, the experts suggested. Rejecting the idea of both private property and collective or state property - "each guilty of the same abuse of the right to property which exhausts the world's resources" - they asked that property be used as a "heritage" which is preserved and passed on from one generation to another.

A similar consultation is proposed for next year as a follow-up to this meeting. The theme of next year's meeting will be "The Identity of Man in Nature, Science and Society".

EPS

SOCIAL JUSTICE EMPHASIZED BY  
CHURCH CONFERENCE ON EUROPE

London (EPS) - Protestant and Roman Catholic Church leaders from Western Europe meeting at a special conference here last month together with parliamentarians, businessmen, educationalists, lawyers, theologians and European Community officials said they were disturbed by the present crisis in the European Community.

In a message to Christians throughout Europe, the conference said that the European Community must exercise international responsibility and not self-interest. This meant social justice not just economic growth, human rights not human ambitions and international justice and not domination, the message affirmed.

The conference, entitled "Christians and the European Community 1974", was called by leading Christian organizations in Western Europe and was under the patronage of the Archbishop of Canterbury, the Cardinal Archbishop of Westminster and the Moderator of the General Assembly of the Church of Scotland.

Discussing the new political and social future of Europe, one work group said that Europe was waiting for a new orientation towards social justice within Europe and in Europe's relationships with the rest of the world. Europe must set about creating a just economic system that met real needs and was mindful of the rights of all people.

Another key issue was the position of migrant workers. One group argued that migrants must be allowed to join trade unions and participate in the struggle for social justice. Another group said that they should be guaranteed all the social and economic rights defined by the United Nations.

The group discussing the European Community and World Order noted that the protection of human rights in developing countries could not be separated from the more equal distribution of the world's wealth, in which Europe had a definite responsibility. The group suggested a redefinition of Europe's goals which would include a firm "no" to the arms race and the indiscriminate sale of arms.

Europe's obligations to the Third World include a recognition of the rights of Third World countries to determine their own development strategy, according to the third work group. Various practical development measures were suggested for adoption by the EEC.

But, the group noted, Europe's particular task must be to combat all forms of racialism and colonialism. Christians and churches must press the Community

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governments to adopt a common policy with regard to the violation of human rights in southern Africa, based on the UN decisions and resolutions, they said. A call was also made for the recognition of Guinea-Bissau.

In this connection, a cable was sent to the Roman Catholic Patriarch of Lisbon expressing concern at the expulsion of the Italian missionary fathers from Nampula in Mozambique and the enforced return to Portugal of Bishop Vieira Pinto.

Among the 200 participants were the Archbishop of Canterbury, Dr Michael Ramsey, Dr C.L. Patijn, a member of the Executive Committee of the Commission of the Churches as International Affairs of the WCC and one of the organisers of the conference, Dr Max Kohnstamm, president of the EEC Institute for University Studies, and Dr M.M. Thomas, chairman of the Central Committee of the WCC.

EPS

#### BRITISH CHURCHES VOTE TO DISCOURAGE EMIGRATION TO SOUTH AFRICA

London (EPS) - Britain's churches are to launch a national campaign to discourage the emigration of skilled workers to southern Africa. The British Council of Churches at its spring meeting held here, April 23-24, voted to enter into discussions with the Roman Catholic Church, employers' organizations and trade unions to dissuade workers from going to South Africa, Namibia and Rhodesia because they support the apartheid system and prevent the advancement of blacks.

The resolution, which was carried unanimously, also asks the churches to set time aside at their regular meetings to discuss the issues. Pastoral guidance was urged for church members contemplating emigration.

Earlier, the Rev. Harry Morton, general secretary of the British Council of Churches, told the Council that the British churches were ill-equipped to help the nation to understand its present crises, and to respond to them with faith and hope. People's misunderstanding about the World Council of Churches and the modern world generally pointed to a long-term failure by the churches in Britain, he said.

"We have to take much more seriously than we have done the task of communicating the real facts about life in today's world ... so that British Christians will be able to respond maturely to the world at large and to the ecumenical movement today," he added.

EPS

REPORT TRACES ROLE OF INTERNATIONAL  
BANKING IN SOUTH AFRICA

London (EPS) - Overseas investment in South Africa amounted to 17.6% of the government sector and 82.4% of the private sector in 1971, according to a report commissioned by the Programme to Combat Racism of the World Council of Churches and published here last week. The report, entitled Business as Usual, examines the key role of the international banks in finding the necessary supply of fresh foreign capital to enable the expansion of South African industry and developments in mining and agriculture.

Introducing the report at a London press conference, Miss Pauline Webb, vice-chairman of the WCC's Central Committee, predicted that the removal of foreign investment would mean "the gradual collapse of the South African economy and its replacement by an alternative structure which would permit black participation". Investment in South Africa totalled more than £200 million in 1972.

The report concludes that "Without this constant international transfusion to fuel the structures of apartheid as a whole, the end product of cheap labour-on-tap could not be relied upon."

Produced by the London-based group CIS, Business as Usual is available from the WCC Publications Office, 150 route de Ferney, 1211 Geneva 20, Switzerland.

Price: Sfr. 2.50, £0.30, DM 2.25.

EPS

## US CONFERENCE PREPARES FOR ASSEMBLY

Kansas City (EPS) - Preparation for the Fifth Assembly of the World Council of Churches was a key part of the recent meeting of the US Conference of the WCC held here. Participants from various US member churches and people from local congregations in the city spent time in Bible study and worship using assembly preparatory materials and the study booklet just published by the Friendship Press.

One proposal under active consideration by the executive committee of the US Conference resulting from this meeting is that it should become much more a group of active supporters and promoters of the WCC in the United States. This, it is felt, would be one way of providing accurate and comprehensive information on the world body to American church members. From the Geneva staff, Dr Alan A. Brash, deputy general secretary, and Dr Emilio Castro, director of the Commission on World Mission and Evangelism, led the bible studies while Miss Florence Addison, secretary for Scholarships, introduced an evaluation of "Where we go from here".



# EPS

## Ecumenical Press Service

FILES: "OIKOUMENE" GENEVA - TEL. 33 34 00 TELEX 23 423 OIK CH - 150 ROUTE DE FERNEY, 1211 GENEVA 20 SWITZERLAND

No. 14/41st Year

16th May 1974

Herewith are two pieces of documentation related to Southern Africa:

- (1) A statement by the Swedish Ecumenical Council on investments in Southern Africa (translation provided by the Swedish Council);
- (2) Declaration on events in Portugal made on April 27 by the Executive Committee of FRELIMO, the liberation movement of Mozambique.

ON SWEDISH INVESTMENTS IN SOUTHERN AFRICA

Bromma, Sweden (EPS) - With startingpoint from the recommendations of the World Council of Churches the Swedish Ecumenical Council has seriously tested the matter of Swedish financial commitment in Southern Africa, especially South Africa. Together with the recommendations from the meeting of the Central Committee of the World Council of Churches at Utrecht in August 1972 the Swedish Ecumenical Council has taken into consideration the fact that the Swedish state has not imposed any restrictions upon Swedish companies in their trade with South Africa. The Swedish companies which have invested in South Africa through the years in different forms or which sell their goods there directly, through daughter companies or agents consequently do not act contrary to Swedish law or statute. For the Swedish Ecumenical Council, this is, however, not sufficient reason to accept existing circumstances.

To the Council the selfevident aim is to contribute to the breaking of the apartheid system and to the securing of liberty for everybody. Steps aiming in this direction are indispensable. Therefore it is essential to increase the support to those groups in South Africa which can break the apartheid system from within.

Apart from the way Swedish laws are formed the Council, however, has found it natural and urgent to try to secure information about Swedish financial commitment in South Africa by an inquiry to Swedish companies. The information received has then been elucidated and completed by other available information material and direct discussions with the Swedish Trade Union Confederation and the Federation of Swedish Industries concerning the investment of foreign companies in Southern Africa.

This material seems to indicate that even though Swedish companies seem to lie somewhat ahead on certain points they generally speaking hardly put less differences of salaries into practice between white and black workers or take greater social responsibility for black workers than other foreign companies investing in South Africa. The material is not unequivocal, but it has been maintained by Swedish undertakers that there is a certain space within valid South African legislation to reduce differences of salaries and strengthen social responsibility for the black workers.

For the Council it is therefore natural in the first instance to address a distinct recommendation to Swedish companies during the next two years to impose upon themselves to reduce the differences of salaries substantially and to strengthen social responsibility in order to reach equality between different ethnic groups in the long run. At the same time the Council should examine carefully how the companies fulfil these demands and continually observe the actions of the companies in this field. The Council should of course come back to the matter of Swedish financial commitment in South Africa after the end of this period of 1974-1976 during which the companies are expected to undertake the measures mentioned above.

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When the Council passes this resolution it is conscious of the fact that the Churches put greater demands on the companies than what the state authorities do at the present. The Council is furthermore conscious of the fact that this might be the very first time that Swedish churches have formulated demands for definite actions in the social and financial field. This does not happen in presumption. The inquiry to Swedish churches and mission organizations indicates that corresponding differences of salaries exist also within their own circles. The Council therefore wants to put corresponding demands on their own member churches and mission organizations.

The Council finds it urgent to try - together with other national and international organizations - to strengthen international opinion in order to create a better foundation for coordinated international action against racism in southern Africa. With this purpose a broad ecumenical study action should be initiated.

The investigation which is the basis of these conclusions and proposals is not sufficiently comprehensive as the matters now stand to facilitate a decision regarding the great matter of the total effect of foreign capital in southern Africa or the matter of the desirability of complete withdrawal of such foreign investments. These problems must - apart from the recommendations stated below - be subjected to continued investigations in the Council. At a future position taken to these great complexes of problems the result of the actions proposed will be of importance. Any future demand for total financial withdrawal must according to the opinion of the Council be directed in the first instance to the state authorities, which are responsible in the last resort for the attitude of Sweden to South Africa and its apartheid policy.

The Council considers that these recommendations to Swedish companies and churches working in South Africa are in harmony with fundamental Christian valuations, which of course should be valid also for the situation of other countries. But because the apartheid system stamps South Africa we have chosen now to direct attention to conditions there.

The Swedish Ecumenical Council therefore resolves

- to formulate the following definite recommendations to Swedish companies with a financial commitment in South Africa:
  - a) During the period of 1974-1976 they should impose upon themselves a substantial reduction of the differences of salaries between white and black workers.
  - b) They should undertake prompt measures to strengthen social responsibility for black workers.
  - c) They should work out a codex ethicus for the actions of the companies corresponding to the one suggested by a British parliamentary committee for English companies in South Africa;
- to introduce these recommendations through suitable representatives at some of the stockholder meetings of great companies;

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- to follow carefully during the next few years the development of salaries and social benefits in Swedish companies, operating through daughter companies or represented in other ways in South Africa;
- to recommend churches and mission organizations and private persons in Sweden to consider carefully their holding of shares in companies operating in South Africa. In the first instance such shares should be used for procuring better information of the way the companies take responsibility for the salaries and social conditions of the black workers in South Africa and for trying to influence the companies to concrete actions;
- to recommend Swedish churches and mission organizations to reduce the differences of salaries between white and black workers substantially during the period of 1974-1976 and to undertake prompt measures to increase social responsibility, especially for black workers;
- to propose to the World Council of Churches to try - together with the international trade union movement - to strengthen international opinion in churches and trade unions in order to create a better foundation for coordinated international actions against racism in Southern Africa;
- to propose to Swedish Christian educational associations to initiate a common study campaign round the problems of South Africa;
- to recommend the political parties to examine their political attitudes to South Africa in view of their conception that in the last resort state authorities are responsible for such political resolutions as regulate or restrict Swedish trade with South Africa;
- to demand such Swedish legislation and procedures as will delimit Swedish enterprise in Southern Africa after 1976, if the measures suggested above are not carried out during the years of 1974-1976.

Swedish Ecumenical Council

STATEMENT ON EVENTS IN PORTUGAL BY FRELIMO EXECUTIVE COMMITTEE

Dar-es-Salaam (EPS) - News of a coup d'état by the army in Portugal, resulting in the fall of the Caetano government and its replacement by the junta of the 'Save the Nation' Movement, reached us on April 25 via radio broadcasts. According to its leaders, this movement was an attempt to meet the crisis confronting the Portuguese régime and people after 13 years of colonial war.

In reality, however, the coup d'état is not an isolated event. It results from a realization by growing numbers of Portuguese that the object of the colonial war savagely unleashed by the fascist régime was to suppress the colonized peoples' aspirations for independence and freedom; a realization that, in the last analysis, this war was contrary to the Portuguese people's own desire for political and social progress, prosperity and democracy.

We salute the democratic forces of Portugal which over the years have actively and courageously opposed the colonial war.

There is a direct connection between this growing awareness of the Portuguese and the assertion by the people of Mozambique of their resolute determination to secure independence and freedom, a determination that found concrete expression in their armed struggle for national liberation, which continues to spread to key areas of our country.

The fact that the crisis in Portugal coincided with the tremendous advances in the struggle for national liberation in Mozambique during the past two years is no accident, but a further proof of the impact our struggle here has had on the situation in Portugal. Both there and in the colonies the key factor is the struggle of our peoples. If there is to be any real solution the fundamental problem is the independence of the peoples of Mozambique, Angóla, Guinea-Bissau and the Cape Verde Islands, as well as other Portuguese colonies.

So far as the Portuguese are concerned, it will undoubtedly constitute a step towards the establishment of democracy in Portugal if the principles enunciated by the perpetrators of the coup d'état are put into practice.

The young people who have taken part in the campaign to end 48 years of uninterrupted dictatorship in Portugal and who have acted to promote and fulfil the aspirations of the Portuguese people to achieve their legitimate right to real democracy, freedom and independence, are the same young people who have been sent to fight against our people. In the colonies they have seen the injustice of the war in which they were engaged and the true nature of the régime that induced them to lay down their lives to defend interests contrary to those of their own people.

The establishment of democracy in Portugal will be a victory for the Portuguese people, a victory in which we rejoice.

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The people of Mozambique, led by FRELIMO, have always held it essential to define accurately who the enemy is. Our enemy is not the Portuguese people, themselves victims of fascism, but the Portuguese colonial system. Even the Portuguese army, once it realized the growing hostility of the people at home to the war it was conducting in the colonies, understood it was not defending the interests of the Portuguese people by these colonial wars.

If therefore our struggle has helped the Portuguese to combat fascism and recover the right to democracy, FRELIMO is glad to have made this contribution.

But just as the Portuguese people have a right to independence and democracy, so have the people of Mozambique. That is what we are fighting for. FRELIMO's objectives are clear: complete and total independence for the people of Mozambique and the elimination of colonialism.

The Mozambicans constitute an entity distinct from the Portuguese people: they have their own political, cultural and social character, which can only be expressed if Mozambique becomes independent. We are not fighting to become black-skinned Portuguese. We are fighting to assert our identity as Mozambicans, though this does not imply any contempt for the Portuguese or any other people.

FRELIMO reaffirms its position: a Mozambican is not defined by the colour of his or her skin or by racial, ethnic or religious origins. All Mozambicans who support FRELIMO's programme to combat Portuguese colonialism and to achieve the independence of Mozambique are members of FRELIMO. FRELIMO is not a racial organization, nor is it conducting a racial war.

We here reaffirm our statement of July 1972 when a new front was opened: 'In launching the struggle at Manica-e-Sofala, where a large section of the Portuguese community in Mozambique lives, we affirm once again that our struggle is not against this community. Our victory can only bring benefits to those who live by honest toil, those who are victims of colonial and fascist exploitation. The people of Mozambique fraternally invite the Portuguese soldiers, the Portuguese population, to unite in the common struggle for liberation. While we welcome the growing support white Mozambicans are giving to our liberation struggle, we want to warn certain sections of the European population against efforts to turn our armed struggle for liberation into an all-out war between whites and blacks, efforts fomented by extreme racist forces and encouraged by neighbouring racist countries. The real object of their manoeuvre is to induce white settlers to take an active part in the repression of our people. Such an attitude makes them tools of other interests and serves neither their own real interests nor those of the people of Mozambique.'

These then are our objectives: freedom and independence, the affirmation of our own identity.

Those who fight in the ranks of FRELIMO are not professional soldiers; they are the people of Mozambique in arms. Above all they are political

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militants who have taken up arms to put a stop to the daily violence of colonial tyranny, exploitation and repression.

It is up to the Portuguese government to learn the many lessons taught by past experience and to understand that the war can only be brought to an end by the recognition of the right of the people of Mozambique to independence, under the leadership of its legitimate representative, FRELIMO.

Any attempt to evade the real problem can only provoke more useless sacrifices.

The way to a solution is clear: recognition of the right of the people of Mozambique to independence.

If, however, the purpose of the coup d'état is merely to find new ways to perpetuate the oppression of our people, let the Portuguese rulers understand that they will encounter our resolute opposition. In 10 years of heroic armed struggle, the people of Mozambique have accepted heavy sacrifices. The blood of its finest sons has been shed in defence of the inalienable principle of its sovereignty as a free and independent nation.

Mature both politically and militarily, encouraged by their growing success in the armed struggle for national liberation and more than ever united under the leadership of FRELIMO, the people of Mozambique will shrink from no sacrifice necessary for the triumph of their legitimate rights and aspirations.

If 'democracy for the Portuguese people' is made an excuse for denying our people its independence, that is unacceptable. Just as the Caetano era showed clearly there was no such thing as 'liberal' fascism, so now it must be clearly understood there is no such thing as 'democratic' colonialism.

The vital thing now is for all forces identified with the people of Mozambique, Angola, Guinea-Bissau, Cape Verde Islands and Sao Tomé and Príncipe to continue to work for recognition of our right to complete independence and remain vigilant in face of all manoeuvres designed to halt full liberation, whether by the Portuguese government or by the racist régimes of South Africa and Rhodesia.

It is vital for the forces supporting us in our struggle to increase their aid to the liberation movements at all levels, so that, with the end of Portuguese colonialism, the aspirations of our peoples, which are those of all mankind, may be fulfilled.

Independence or Death!

We shall overcome!

The Struggle Continues!

The Executive Committee of FRELIMO

(Translated by WCC Language Service from a French translation of the original text in Portuguese)

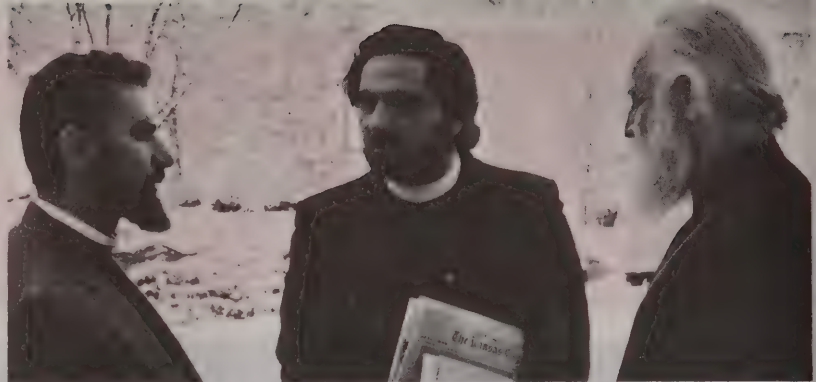
# THIS MONTH

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1457

1458



1459

1462



### photo oikoumene

At recent meeting of the US Conference for World Council of Churches held in Kansas City (1457) Dr. Emilio Castro of Geneva staff led Bible study on 5th Assembly theme "Jesus Christ Frees and Unites" and (1458) Greek Orthodox Robert Stephanopalos (centre) spoke on the status of Orthodoxy in USA. Photos by: John Fulton.

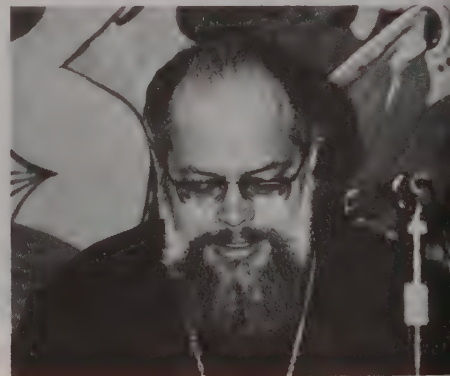
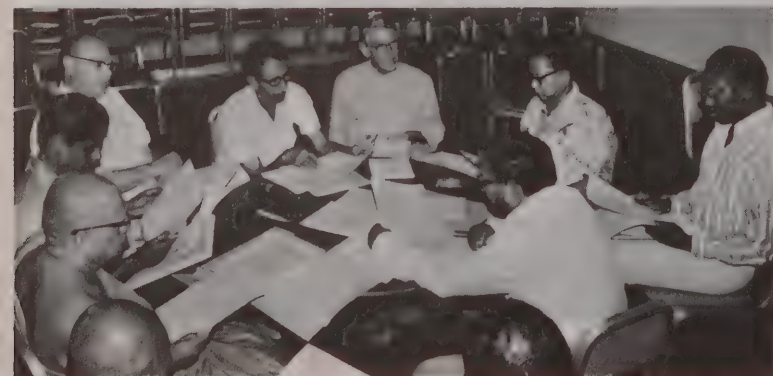
1460

At five-faiths conference in Colombo, Sri Lanka dialogue was the order of the day (see article "Towards World Community"). (1459) Two of the five co-chairmen for the WCC-sponsored consultation were Dr. W. Ananda Thera, head of Buddhist studies at local university, and Prof. A. Mukti Ali, Indonesia's Minister of Religious Affairs. (1460) Prof. Shlomo Avineri and Prof. Shemaryahu Talmon of Hebrew University, Jerusalem. (1461) Dr. Prof. Mohamed Talbi, University of Tunis, talks to Dr. Mehdi Mohaghegh of the University of Tehran. (1462) Among the women present were Dr. C. Parvathamma, a Hindu who heads the Sociology Department at Mysore University, and Miss Nanda Leong Mei Yoke, a Buddhist studying at University of Singapore. Foreground: Venerable Ananda Mangala Thera, Singapore.



In the first multilateral dialogue arranged by the World Council including all five major religious traditions much time was spent in small groups (1463) discussing resources for living together. (1464) Prof. Bishop Anastasios of Athens outlined an Orthodox view of world community.

1461



# THIS MONTH

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Cover photo: Drums call to worship.	

## BLACKBOARDS FOR FREEDOM

Geneva (EPS) - One of the questions frequently put to the World Council of Churches is whether it really knows what is done with the money and aid given to liberation movements in Africa. The Council's answer has been that it trusts the liberation movements which have given assurance they will use the gifts for their humanitarian and social programmes.

During a four-week tour of various liberation movements active in Mozambique, Angola and Guinea-Bissau, I saw impressive evidence of the medical, educational and agricultural programmes the liberation movements conduct in neighbouring countries, as well as in the newly proclaimed Republic of Guinea-Bissau. I can testify that the Council's trust has not been misplaced.

In Western Zambia it was the rainy season. I returned to Lusaka from an exhausting 20-hour trip in a Landrover, most of the 900 km. journey over unpaved roads across the bush, through mud and sand. I had visited some of the villages established by the People's Movement for the Liberation of Angola (MPLA) on land made available by the Zambian Government.

There are many refugees in Zambia, people forced to flee from Angola to escape Portugal's war of attrition using sophisticated military equipment (much supplied under NATO agreements) on simple villagers. Fighter planes bomb villages, sometimes with napalm. Herbicides and defoliants are sprayed on vegetation in acres thought to be under MPLA influence or control. The villagers either flee or starve. Their suffering is enormous, but they told us they preferred to suffer rather than continue as slaves.

Such patterns of warfare are common in all Portuguese territories. The massacre at Wiriyamu which made headlines last year was no isolated event. There are repeated reports of repressive and savage acts of war. In Tanzania, I saw a film made by a journalist couple who had travelled in free Mozambique for five weeks last year. The survivors they found told horrible stories which a simple peasant mind could hardly have conceived unless he had experienced the events described.

### *Ngangula School*

The war produces its own heroes. In Zambia I visited Ngangula School named for a 12-year-old Angola boy, Augusto Ngangula, who fell into the hands of a Portuguese patrol on his way to school. He was tortured in an attempt to get information on an MPLA base. When he refused to give any he was killed with an axe. The school bearing his name is being shifted from open-air grass-roofed huts to stone buildings where it will be possible to accommodate 200 to 250 students.

With help from overseas, MPLA teaches the students reading, writing and arithmetic. But an important part of the curriculum is agricultural instruction. Students must learn how to till the soil and produce basic foodstuffs, which are in short supply. In this area of Zambia there are eight schools with more than 1,000 pupils. Given the road conditions, transport is a real headache. Materials have to be carried vast distances - more than 3,000 km. from Tanzania to the Angolan border - and the trucks frequently break down. The absence of trained mechanics, spare parts and funds compounds the problem.

The purpose of my journey was to discuss with liberation movements the priority needs for their social service projects. For three years the World Council of Churches' Commission on Inter-Church Aid, Refugee and World Service has given material aid to needy people in these areas via the liberation movements. This is no different from the relief and development aid to Bangladesh, Indochina and the Sahel.

In 1974 it hopes to provide material aid valued at \$635,000 to sustain the people in the liberated areas and in the African host countries. Zambia has 17,000 refugees from Angola; Tanzania some 69,000 from Mozambique; and Senegal 82,000 from Guinea-Bissau.

### *Nation Building*

The military struggle is only part of the liberation movements' reason for being. They are engaged in building new nations and new societies.

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National liberation would be meaningless unless it brought a more human life, free of misery and ignorance. This requires literacy programmes, the building of schools and hospitals, the training of qualified personnel, the development of agricultural production and trade.

This is no easy task. Leaders of FRELIMO, the Mozambique Liberation Front, told me that in the areas they have liberated less than 1% of the people could read or write. That meant starting at the very beginning. Young people who had only a year or two of schooling taught those who had none.

Today approximately 20,000 children attend primary schools in the free zones of Mozambique out of a total population of 1.2 million. Obviously there is need for equipment - everything from pencils to world maps - as well as blankets, agricultural tools and food.

Part of the educational process is a thorough-going political orientation to make people aware of their situation. From what I saw the intention is not to instill hate of the white man but rather a rejection of colonialism and support for independence.

I had an opportunity to share the life of Angolans and people from Guinea-Bissau, living with them in simple thatched huts, eating food cooked over open fires and learning about the problems of their everyday life. Many were Christians who felt theirs was a just struggle for freedom and basic human rights.

In Lupa, a village of 500 inhabitants, MPLA has set up a centre for the war-disabled men, women and children. They are being reintegrated into normal life through craft training, such as tailoring and carpentry. The programme awaits the arrival of much-needed equipment from abroad - machines, tools, a tractor and funds for a fishery project in the nearby river. The Organisation of Angolan Women also has a centre here to teach women hygiene, nutrition and sewing and a kindergarten for 44 children. Life and happiness abound, but I was struck by the absence of toys, soap, sewing machines, cloth and yarn, as well as high-protein foods.

Not far from Portuguese-held Cabinda the MPLA operates a large farm and educational project at Dolisie in Congo-Brazzaville. With the help of two Danish engineers the Dolisie Institute (basically a boarding school) is developing rapidly. It has solid tin-roofed buildings, a generator and running water from a nearby well, a great luxury compared to the rudimentary life of the bush. When completed it will care for 300 pupils most of whom are now living in huts and tents. The student body gave me a joyful welcome with Angolan songs and a parade staged in the shimmering mid-day heat.

The small hospital and dispensary is grossly inadequate. Operations take place in a bare room with antiquated and very limited equipment. Primarily the medical centre treats such prevalent ailments as malaria, intestinal

parasites, infections, disabilities resulting from wounds and injuries and malnutrition.

SAM, the medical assistance service of MPLA, has put three doctors and seven medical assistants to work in areas where people had never heard of a doctor, a pill or an injection. Only a bare beginning, these services suffer from lack of funds and trained personnel.

One major task of the freedom movements is to increase food production both in the free zones and in host countries. In addition to shortages and rising prices, there is too little protein food. Hand tools, supplied by the World Council of Churches, are distributed to villagers and students enabling them to grow such traditional crops as maize, beans, cassava, millet and vegetables. In the process they are learning more efficient methods.

Near Dolisie I saw a large area being cleared from the bush: a new production scheme will eventually feed several hundred villagers and pupils at the Dolisie boarding school. With WCC assistance, more tools, fertilizers and seeds had just been bought permitting crop diversification. In another area, animal husbandry and chicken farms will supply urgently needed animal proteins.

FRELIMO is training farmers in new or improved agricultural methods. Then they will spread this knowledge to others, demonstrating the advantages of collective efforts and the use of mechanised techniques. Hand mills for individual farmers and diesel mills for cooperative farms will cut down the amount of time spent in maize grinding, rice and nut shelling and leave more time for land clearing, cultivation and craft work.

### *Freedom - A Question of Time*

Inevitably in colonial wars such as this both sides claim a different version of events. The liberation movements maintain the war was forced on them.

The late Amilcar Cabral, first leader of the African Independence Party of Guinea and Cape Verde Islands (PAIGC), told me a few weeks before he was assassinated that for many years he had sent petitions to the Portuguese leaders asking better living conditions for his people. The government never replied. Their only answer was increased repression. (Similar stories are told in Angola and Mozambique.) The result was a 10-year war, taking a heavy toll on both sides.

The Portuguese claim they are forced to fight "terrorists", who have no support among the people. Life, they say, goes on normally throughout the "overseas territories". But if this is true, why are 100,000 troops kept on duty in the colonies? And why are increasing numbers of Portuguese youth deserting the army rather than fighting in what they see as a senseless overseas war?

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In my conversations with people in the liberation movements, it became clear to me that nothing will stop them from wanting and fighting for their freedom. They are prepared to pay the price because they believe it is a just cause. For them, liberation is only a matter of time. Words like "justice" and "liberation" may sound like slogans to some people, but those who have lived under colonial rule for generations know what they are fighting for.

PAIGC have made their start. In September 1973 they declared the independent Republic of Guinea-Bissau. So far more than 80 countries have recognised the new state. And now the new Portuguese government is engaged in direct negotiation with them.

I marched with them into Guinea-Bissau from Senegal, to the boarding school of Campada. Like all schools in the bush this one is moved frequently to avoid being hit during Portuguese air attacks. Everything was neat and clean, and the enthusiasm of the boys and girls was evident in their tribal dance. In the dust and heat of the tropical forest they danced to symbolize their victory over colonialism.

Helmut Reuschle  
Secretary for Material Aid,  
WCC Commission on Inter-Church Aid,  
Refugee and World Service

## WOMEN'S LIBERATION IN JAPAN

What is the situation of women in Japan at a time when in some countries discriminatory practices toward women are being exposed and fought by women's liberation movements?

Japanese men sometimes say cynically, "women and stockings have become stronger in Japan since World War II." This is no doubt true in comparison with prewar years.

The postwar Constitution established "equal rights for all of the people" as part of the tide of freedoms that flooded into Japan from the United States, although there had been an active women's rights movement from the turn of the century that to some extent laid the groundwork.

But, although the Constitution eliminated legal differences on the basis of sex that had been set forth in the Meiji Constitution, now, almost thirty years later, discrimination against women persists in many customs and traditions, in countless practices in daily life and in applications of the law.

Above all, we have the feeling that what is still idealized as "womanly" is the mother and

wife in the home, as "manly", the dominating father and head of the household. These models are constantly reinforced in advertising, movies, TV, popular songs and popularly written books on "how-to-bring-up-your-boy" and "how-to-bring-up-your-girl". There is also, to a lesser extent, some recognition of women who achieve, in various ways, some degree of self-fulfillment.

There are of course exceptions to the female stereotype described above. There are professional women - doctors, teachers, lawyers, politicians, writers, artists, ministers, who have equal status with men. (In the United Church of Christ in Japan some 500 out of 2700 ministers are women.) And there are some housewives who represent a more aggressive type than the traditional "homemaker".

But these exceptions are a small minority. As a result, for many women, the present state of the society is perplexing and disappointing. It is as though, beneath the splashes of modern ideas, we can see the steady undercurrent of 400-year-old feudalistic ethics.

Employment is an area in which discrimination is most marked. The Constitution guarantees equal pay for equal work but employers say the jobs women do are not equal to those done by men, justifying the lower wages paid to women. Although women represent approximately one-third of the work force, the number of women union representatives is very small; therefore women's problems are often not taken up by the union.

For the most part, women are given unchallenging jobs, have little opportunity for advancement and are invariably expected to "pour tea". Retirement is encouraged at a much earlier age for women than for men, sometimes at the time of marriage regardless of the woman's desire to continue to work.

In the field of education, while there may be few differences in the status and salary of women teachers and men teachers, the percentage of women principals is small in proportion to the number of women teachers.

Among doctors and other professionals, the percentage of women averages about 10 per cent. However, in medicine and education, this is largely a legacy from pioneering efforts in women's education in the early 1900's.

A discouraging reactionary move is the recent revision of junior high school and elementary school curricula toward more home economics for girls and manual training for boys, reversing a postwar practice of offering both to boys and girls.

What are women doing about the discrimination?

There are several nationwide women's organizations like the National League of Housewives, concerned with consumer rights, the Mothers' Conference, concerned with the education and welfare of children, the League of Women Voters, YWCA, associations of church women, and numer-

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ous small movements that deal more or less with women's rights and that take a stance against discrimination.

I would like to categorize these movements under the headings of the "practical", the "idealistic" and the "theoretical", noting that some, like the YWCA may cut across the categories. Although all of these groupings involve women and issues of concern to women, only the theoretical focus on the philosophy underlying "women's liberation".

Groups in the "practical" category concentrate on concrete problems that affect the participants themselves, people they know or situations paralleling theirs. They attempt to arouse public opinion, promote social concern and achieve specific goals. In addition to the already established organizations mentioned above that conduct national programmes, there many hastily organized movements such as co-workers supporting a woman employee "urged" by the company to resign when she marries; or the group formed to conduct a campaign against a major electronics industry because of its low wages for women workers.

Women respond quickly to new movements of this type. And it is primarily housewives who collect signatures on petitions and provide the leadership for movements dealing with pollution, food additives, violation by shinto shrines, children's safety, school lunches, etc. - whether these are projects of women's groups or communitywide efforts. This adds up to a "woman power" that the politicians cannot overlook.

Many of these temporary groups concentrate on one issue but lack a basic philosophy with regard to that problem. They operate independently rather than in cooperation with other groups. Many of them dissolve once the cause is won, lost or resolved by negotiation.

Although these often achieve considerable visibility, a recent survey showed that out of 1,000 women polled in Tokyo only 135 reported taking part in such groups.

The "idealistic" category includes groups devoted to working for human rights for all persons. One example is the emphasis of the National Federation of Kyodan Women's Societies on the problems of minorities in Japan. Another, the various human rights' programmes of the YWCA. However, the number of groups in this category is very small.

Only those I am classifying as "theoretical" focus directly on the philosophy underlying women's liberation. In Japan, unfortunately, most of these have burst like fireworks onto public attention, have been oriented primarily around sexual liberty and have not penetrated society deeply.

One effort that seemed to have the momentum of a movement was the Society to Protect Mrs. H, which attracted women supporters from all over Japan, more on the basis of the issues than

from personal loyalty to Mrs. H. The case involved a woman Foreign Ministry employee who made secret documents available to a newspaper reporter (male). The court found Mrs. H guilty of violating the regulations governing her employment and also censured her for immoral behavior with the reporter. But the reporter was released without charges or censure. The support group took up both the invasion of Mrs. H's privacy and the double standard applied in judging the two people. However, when Mrs. H entered into a behind-the-scenes settlement, the movement collapsed.

Women's Week has been observed the second week of April each year for the past 26 years. There are special statistical reports, articles and editorials on the status of women. This year the annual conference was held in Hokkaido and three speakers were invited - all men. There is a feeling that the Week itself is evidence that discrimination exists and that it has not contributed much to eliminating it.

What does the future seem to hold?

Obviously the struggle must continue on many fronts. Some changes now occurring are the fruition of efforts over the years since the new Constitution and reforms came into effect.

Recently, for the first time, two women judges were appointed to the High Courts in Tokyo and Fukuoka and a woman was made chief judge of the Tokyo District Court, vindicating their decisions to become judges when this first became possible some twenty years ago and their continuing pressure to raise the status and opportunities for women.

In April the Ministry of Labour established for the first time an office to hear and deal with the complaints of women workers. The action followed the sponsorship of a "Women Workers' Club" by a commercial network of 16 TV stations that collected data and presented a series of programmes calling attention to the problems women face on the job.

As for the possibilities for a widespread "women's liberation movement", as the examples cited indicate, many women's groups tend to concentrate on concrete, practical goals, leaving out theory or basic philosophy. The result is scattered, independent, relatively short-lived efforts without a supporting rationale.

It may be that this is a characteristic - and limitation - of Japanese movements in general, not just those involving women. For although Japanese society seems modern and complex, thinking patterns are often very simplistic, avoiding a struggle with deeper meanings and philosophy.

The problem is that we Japanese do not have the background for making ethical decisions. Japanese women, as well as Japanese men, take their ethical positions from "someone else". As a result, the society is easily swayed, first in one direction, then in another.

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It is for this very reason that it is important to work for the elimination of discriminatory practices and patterns, although many people, including many women, may not yet recognize the need.

I think two approaches are possible to strengthen the women's liberation movement. One is to make its actions as practical and concrete as possible so that women in many different social situations can join small local groups, whether they be for peace or for something as simple as eliminating discriminatory, derogatory expressions from our daily speech.

At the same time there must be continued efforts to plant the seeds of understanding about women's rights, human rights, equality and the application of these in all sectors of life - the reconciliation of men and women, of East and West, of conflicting ideologies. And these efforts must include both men and women.

It is at this point - in providing the basic convictions and basic philosophy about human life and values - that Christian women feel a particular responsibility (in addition to taking part in local and national groups and movements of a specific nature), believing that only the Christian Gospel and the love of Jesus Christ can provide Japan with a solid base for the realization of human equality and freedom.

Yoshiko Isshiki

(A member of the United Church of Christ in Japan (Kyodan) residing in Tokyo, Ms. Isshiki serves on the Working Committee of the Asian Church Women's Conference, the Women's Committee of the National Christian Council and the Ecumenical Relations Committee of the National Federation of Kyodan Women's Societies.)

## TOWARDS WORLD COMMUNITY

Colombo, Sri Lanka (EPS) - "I cannot hear that word any longer," said one of the 50 conference participants. The word was "dialogue", and the occasion was a consultation of Hindus, Buddhists, Jews, Christians and Muslims organised by the World Council of Churches' Department for Dialogue with People of Living Faiths and Ideologies.

"Dialogue" was indeed the word most often used during the 10-day meeting: it occurred in practically every sentence uttered. This did not mean, however, that all agreed on the definition of the term. In fact, one of the goals of the consultation was to obtain clarity about the meaning of community and the resources and responsibilities for living together in the 22 countries of Asia, Africa, Europe and North America from which the participants came.

It was the first time the five major world religions were "represented" in a consultation of this kind under World Council auspices. This representation should not be seen as "official": those taking part were there in a private capacity, as had been the case in earlier meetings with people from four different religious traditions (Ajaltoun, 1970 and Broumana, 1972).

The presence of five traditions did not make it any easier to reach agreement. And the fact that sociologists, technologists, political scientists and theologians look at things from their own perspective was both an enriching and a complicating factor.

All agreed, however, that dialogue is to be understood as a relationship, an inter-action between people not belief-systems. It is not confined to religious people, but may also include some partners motivated by secular ideologies. It is, in the words of the 12-page Memorandum approved by the conference, "sober, charitable and rational, allowing both critical and appreciative approaches".

A neutral observer might have left the conference feeling that the appreciative approach dominated the meeting, and that the participants might have benefited more from a somewhat radical and critical mutual questioning. But one has to be aware that multilateral dialogue is still in its infancy. At this stage listening is more important than cross-examining.

Also one should not forget the different historical and cultural backgrounds from which the participants came. So much of what we think we know about the other is derived from textbooks that are either outdated or whose authors failed to understand the true dimension of their "object".

### *Polarities*

Having gratefully acknowledged the removal of a number of stereotyped misunderstandings of the other, one has to recognize - as the Memorandum does - the existence of real polarities.

Take, for instance, the phenomenon of "spirituality". For Jews, Christians and Muslims it is related to a personal God, regarded as beyond and other than themselves. Hindus for their part seek the realisation of truth by being delivered from the consciousness of self as a distinct and separate reality. Buddhists seek enlightenment through disciplined self-effort following the Middle Path shown by the Buddha. Clearly, such diverse understandings of man's ultimate destiny have consequences for one's vision of world community.

Another example of diverging - or even opposing - views is the notion of time and history. Judaism, Christianity and Islam are "historic" religions. First in the sense that they are based upon divine revelation at a given time in history, and secondly in the sense that history,

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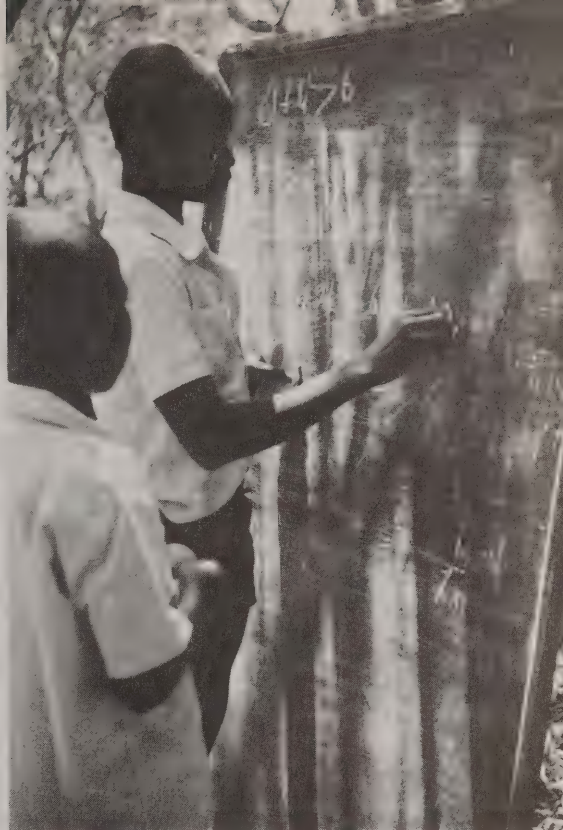
## LIBERATION MOVEMENTS AT WORK

The military struggle is only part of the liberation movements' reason for being. National liberation would be meaningless unless it brought a more human life, Helmut Reuschle writes in 'Blackboards for Freedom'. This requires literacy programmes, schools, hospitals, training of personnel, development of agriculture and trade.

Churches in the German Democratic Republic have rehabilitated liberation movement casualties such as Teziana Wumba (1465) and two other members of MPLA, People's Movement for Liberation of Angola (1468).

At Dolisie in Congo-Brazzaville MPLA operates a large farm and school. New buildings under construction (1466-1467) will make it possible to care for 300 pupils. With WCC-bought tools, seeds and fertilizer, they learn diversification, animal husbandry and chicken farming. (1469) At boarding school in the bush pupils did their tribal dance in tropical heat to welcome Reuschle. (1470) MPLA primary school students staged a parade. (1471) In newly independent Republic of Guinea-Bissau, PAIGC equips young people to teach their less-fortunate fellows. (1472) Bush dormitory at Campada Boarding School, Guinea-Bissau. (1472) In small hospital at Dolisie MPLA doctors and assistants treat local maladies and malnutrition.

1469



1472





by that very fact, becomes the vehicle for the realisation of God's design for his world. The Asian religions cannot attach any such positive value to time or history, and in fact strive to transcend these categories. In more technical terms: theirs is a "cyclical" notion of time, whereas the other religions have a "linear" one.

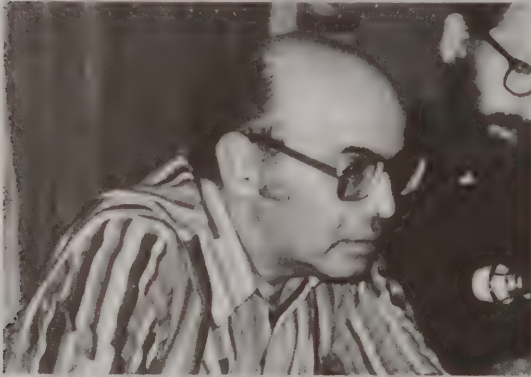
### *Common Lines*

If these differences can be described as "polarities", the participants at the same time acknowledged "real common links".

First of all, they agreed that any attempt towards a world community - including the attempt towards a definition of that term - should be provisional, a-dogmatic and pragmatic, and not utopian.

Secondly, they were all aware that mankind is driven towards a world community by a variety of factors other than those stemming from religious traditions. Science, technology, social and political data leave no doubt about the interdependence of peoples, nations and cultures.

But the religious motivations derived from the various traditions were recognized as a rich resource for the safeguarding of human dignity, for the quality of life-in-community. One of these motivations is, as the Memorandum puts it,



Dr. Hassan Saab, professor at Lebanese University in Beirut, was among several Muslims at Colombo.

Prof. A.K. Saran, Indian sociologist, talks with Prof. Hans Margull, chairman of Dialogue Unit.



"the notion that man is related to a transcendental reality (mark the careful formulation! -DMdV) - hence the right and duty not to submit to the human situation-as-it-is, but to strive towards its betterment". Another one is the common emphasis on universal responsibility towards all, and on loving-kindness and forgiveness.

### *Where Do We Go From Here ?*

All participants felt a way ought to be found by which the dialogue, both bilateral and multi-lateral, could be continued. For all were aware of the unique possibilities. Where else would it have been possible, to give but one example, for Jews from Israel to converse about the theme of the conference with Muslims from neighbouring Arab countries? And to do so in a spirit of mutual readiness to accept the partner's sincerity? Where else would a Christian from the Western world have an opportunity to share his concerns and deepest convictions with Buddhists and Hindus?

No final decision was made about a second gathering. But there was a commitment to initiate such meetings in different countries and to keep in touch with each other (unfortunately most religions have no agency capable of organizing such a meeting).

A few practical recommendations were accepted. I mention some of them: institutions should be established and movements among people be encouraged to promote dialogue, wherever possible, on local, national and international levels. Promotion of social justice within and beyond political borders was recommended, as well as common concern for environmental problems. Education at all levels concerning different religious traditions was seen as one of the major issues. So was mutual sensitivity in situations where people feel a duty to bear witness, and - needless to say - the promotion of freedom of religion.

But the main result of the meeting was strengthening the participants to reach out beyond themselves and their several traditions in the quest for meaningful encounters with people of living faiths and ideologies. Each one will provide a list of 20 names of similarly inclined co-religionists, with whom correspondence and, hopefully, other contacts will be established. With apologies to readers in tropical areas: it will have a snowball effect.

C. Michael de Vries  
WCC Secretary for Radio/TV

The General Assembly of the Presbyterian Church of Australia has voted to form a united church with the Methodist and Congregational churches in Australia. The new "Uniting Church of Australia" is scheduled to be formally established on June 2, 1976.

## WALDENSIANS' 800TH BIRTHDAY

Torre Pellice, Italy (EPS) - This summer the Waldensian churches in Italy and Latin America will celebrate the 800th anniversary of the Waldensian movement.

The name "Waldensian" refers to two different elements in the Christian Church in Western Europe. Firstly, it denotes the spiritual movement in France at the end of the twelfth century named after its founder, Valdo. Secondly, it refers to the Reformed Church that has existed in Piedmont since the sixteenth century and is today the Reformed Church in Italy.

Two completely different and seemingly contradictory strands go to make up the Waldensian Church: the first a structured church community, the second a missionary movement. But these two different aspects do not divide the Waldensian community, rather they create its unity through a constant dialectic. Let us examine each separately.

The birth of the Waldensian movement is a well-documented fact of mediaeval history. A merchant in Lyons named Pierre Valdo had the Holy Scriptures translated into the language of the people; he then renounced all his wealth and devoted his life to preaching the Gospel. His friends and followers formed a sort of free community half way between a monastic order and a revivalist movement. These Christians scattered all over Europe, and in the towns in Italy and Provence, between the thirteenth and sixteenth centuries; they lived in hiding and often suffered martyrdom. Their history is a tragic one, and the full story is still not adequately known.

Out-moded ecclesiological ideas and false theological views make it difficult for us to understand the creative and original dimensions of the Waldensian Church. If you look at what was happening in the institutional church at that time, the Waldensians were not insignificant nor can they simply be written off as "heretics".

The Waldensians were certainly not heretics, and they were much more than dissidents. They did not dispute any of the fundamental dogmas of the traditional faith, they accepted the confessions of the Early Church, and their lives reflected the profound faith of the Church. On the other hand, they advocated returning to loyalty to the Gospel, to the apostolicity and the fraternity of the first Christian communities.

In the crisis of the twelfth century they proposed an alternative to the reform being carried out by the Bishops of Rome. Churchmen and theologians of their time endowed the Pope with the authority of a monarch and centralised

power in his hands. The Waldensians opposed this policy. In their view, a poor Church which renounced power and lived like the first disciples of Christ was the way of genuine reform which would speak to the world of their day.

The theology of the Waldensians, and the form of community they advocated, were rejected, and the Church of Pope Innocent III triumphed, with its Crusades. It accused the Waldensians of heresy, and this condemnation is still in force, although it has no legal foundation whatsoever.

The actual Waldensian Church seems to have no connection with this great spiritual adventure. The Waldensian groups in the Alps, which joined the Reformation, were not supported by any ruler (as in Germany) nor by an expanding bourgeoisie (as in Switzerland) and they very soon went under. During the Counter-Reformation they endured the same sufferings as all the other Protestants ruled by Catholic princes.

Thanks to the Reformed theology imported from Holland and Switzerland, which gradually moulded the life of the Waldensians in Piedmont and strengthened their solidarity with the Protestant churches, the Waldensian groups managed to survive. In the seventeenth century the Waldensian Church, with its seal depicting a candle shining in the darkness, was the tiny light, the vanguard of the great army of the Reformation in the battle for true Christian witness. A guarantee that the Word of God is still alive, even if men reject it.

These two facts - the mediaeval movement and the Reformed Church - are certainly different theologically, ecclesiastically and sociologically. Nevertheless, they share certain elements that have given unity to the Waldensian movement throughout eight centuries. We mention three of them.

### *Reform from Within*

The position adopted by the first generation of Waldensians, and by Valdo himself, may be described as follows: remaining within the Church in order to live the Gospel completely. The "Poor of Lyons" rejected the attitude of schismatic groups which set themselves up as alternatives to the Church; they resisted the temptation to become a sect and resolved to life for the Church, not in opposition to it. Their contacts with the Christian world around them were essentially of a missionary character, their primary aim being to initiate apostles.

Waldensians have deliberately maintained this attitude up to the present day. In a predominantly Catholic setting they regard themselves as Reformed Christians trying to reform the Church through their lives rather than emphasising the confessional aspect of their history. Remaining within the Church does not mean accepting it completely, but rather an attitude of constant criticism. Living "for the Church" means living for the sake of something greater than its tradition, namely for the Christian message.

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That is why the Waldensians were critical of the institutional Church from the very outset. Their theological thinking was concerned essentially with one problem: "the false Church".

How is it possible for the Church to become not only contaminated by the world (which everyone admits) but even the very opposite of what it should be? How can the Church of Christ become the community of Antichrist? The personal aspect of this problem tortured the conscience of the Reformers; the ecclesial aspect of the same problem has been the deep concern of the Waldensian community, which tried to solve it through their way of life.

### *Expressing Faith Through Life*

A second characteristic of Waldensian theology is its realisation that the Christian faith has to be lived within a certain situation. Not content to withdraw from the world, it insists on living within the world as it is. This awareness of the realities of the world is expressed by two characteristic terms: discipline (what the Germans call "Nachfolge") and sanctification.

In the Middle Ages the Waldensians were tenacious and strong in expressing the great precepts of the Gospel through their lives; they were convinced that spiritual vocation can be carried out only in the field of daily life. For them the fundamental biblical passage was not the Epistle to the Romans but the Sermon on the Mount. Their theology was one of obedience rather than one of justification.

The Reformed Churches continued on the same course, endeavouring to express what the Reformers had called "sanctification" through the life and work of a Christian people, instead of on the personal level.

The clandestine Waldensian groups in the Middle Ages and the little peasant communities in the Alps were never in a position to work out an academic theology. The only books they possessed were Bibles and histories of their own movement, in which they perceived the hand of God. In their view Christian theology was merely reflection about the problems of Christian life, the world as it is, and Christian commitment.

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The situation of Koreans in Japan provided a case study for a consultation called in Kyoto to discuss "Minority Issues and Mission Strategy". The consultation, which was aided by the Programme to Combat Racism of the WCC, affirmed that ethnic identity is a gift of God. Minority representatives from 15 countries made specific recommendations for mission strategy in the areas of theological interpretation, culture, politics, and "international solidarity". The consultation agreed that the churches must address themselves to systems that prolong suffering as well as the individuals concerned and an international network to plan appropriate strategies was endorsed.

This inevitably led the Waldensians to raise the problem of political life, specifically the relationship between the Church and the political field. The ways in which the Christian Church compromised with the imperial power were frankly denounced by the Waldensian minority, which rejected crusades, violence, oaths and the power the hierarchy derived from these things.

The second problem was the freedom of the Christian community to bear witness. In order for the preaching of the Christian gospel to be free and authentic, they felt it necessary to reject any allegiance of the Church to the State, any Christian political parties, and any concordats with the civic society. Waldensian churches still maintain this attitude today.

A third characteristic of the Waldensian community throughout history is its communal way of life. This has been accentuated by a number of facts: the limited number of members, the lack of outstanding individual figures, the hostile attitude of the environment in which it lived. The history of the church is really the history of a small Christian community which has built up its witness within the setting of family and community.

### *A Community of Brethren*

Today the Waldensian Church still tries to express this aspect of its life, although it has adopted the standard forms of the Reformed Church with pastors and elders. The admission of women to the pastoral ministry is in accordance with the freedom to preach which women had at the time of Valdo. The appointment of theological professors by the Synodal Assembly, and the fact that Synods are composed of delegates from all the congregations, are evidence of the desire to create a church which assumes active responsibility for its mission and is not merely a passive object fashioned by its ministers.

Today the Waldensian Church has 45,000 members meeting in 120 places served by 80 pastors. It is found in Latin America (Uruguay and Argentina) and Italy, both areas in which the Church is confronted by the problems of social justice on the one hand, and renewal of the Catholic Christian community on the other.

The Waldensian Church endeavours to maintain a position of theological clarity in an open ecumenical conversation, to carry out a missionary vocation and to undertake renewal in the light of each historic situation.

The creative tension that has always existed within the Waldensian Church between the idea of being a movement while accepting the formal structures of a Reformed Church now, more than ever before, constitutes the essential characteristic of its spiritual life.

On this important anniversary the Executive Committee of our Synod suggested that 1974 should be "an occasion for the Church to reflect and to reconsider its own witness in the world today". We may then perceive what contemporary

lessons can be learned from the life and experience of Valdo, a rich bourgeois who voluntarily accepted poverty; a layman who went out into the world to preach the Gospel; people who gathered around him to set up communities of brethren.

Groups of men and women who meet (without the help of any pastor) to read and study the Bible, who reject all forms of violence, who refuse to give blind obedience to the laws of their country, and who struggle for the Church to be poor and not subjected to the powers of this world. All this they do - not because of a spirit of rebellion, but because of their loyalty and attachment to the Sermon on the Mount.

G. Tourn  
District President  
of Waldensian Church

(Translated from French by WCC Language Service)

## AFRICAN CHURCHES MEET

Lusaka (EPS) - Self-reliance and liberation were the key words of the Third Assembly of the All Africa Conference of Churches (AACC) held in the Zambian capital, May 11-24. Some 103 representatives of Protestant, Orthodox, Coptic and Independent churches in 31 African countries came together to discuss the theme "Living no longer for ourselves but for Christ".

According to the Rev. John Gatu of the Presbyterian Church of East Africa, the newly-elected chairman of the General Committee of the AACC, its principal achievement was in identifying those things which prevent "the African Church from taking root in African soil". The report on the "Ministry for Social Justice" clearly underlined the role of the Church as servant and not slave. It suggested that a moratorium on external assistance would be the best means for allowing the African Church to take its responsibility for mission in the African context.

The document identified the need to find locally all the resources the churches require to fulfil their prophetic task. The churches have often underestimated their own resources as they have always relied on those which have come from overseas, the document added. Now is the time to put first priority on the use of competent African personnel and to train potential leaders quickly.

The reports of the Assembly recognized the need for radical change in the training of theologians and lay people if the words of Canon Burgess Carr, general secretary of the AACC, were to become reality. In his report to the Assembly Canon Carr spoke of the need to regenerate Africa by making a fresh commitment to radically renew "the form and content of our faith so as to enable it to provide a true spiritual anchor in our continuing struggle for cultural authenticity and integration, human development, dignity, justice and peace". This means that con-

cepts such as love, justice, sin, sacrifice and community life must be based on African values and not on European thought patterns.

Noting that the missionary and evangelical work undertaken by overseas churches must contribute to the emancipation of Africa, the Assembly was concerned about the idea of the Ecumenical Sharing of Personnel currently being discussed by the World Council of Churches, which it feared would "defeat the purposes of africanization". The introduction of a moratorium would also encourage the African churches to find the necessary financial resources locally, the Assembly said. A sign of hope is the fact that while in 1963 the African churches only contributed 5% of the costs of the organization of the first Assembly of the AACC at Kampala, this year they managed to provide 60% of the funds for the Third Assembly.

If these different manifestations of self-reliance are necessary for a true commitment within the churches of Africa, the choice of the site for the Assembly perhaps underlined the support given to the struggle for liberation. For Canon Carr, Zambia is the furthest south a black man can come without the risk of humiliation. But it was also for him the place where African humanism, a subject much discussed at the Assembly, found its authentic expression.

A gift of \$5,000 to two liberation movements, with no conditions attached to its use, was a sign of the Assembly's determination to express its solidarity with the armed struggle for liberation in Africa. Since 1963 the AACC has given more than \$125,000 to various liberation movements in Africa. "These movements have helped the Church to rediscover a new and radical appreciation of the Cross," according to Canon Carr. But there was much questioning of his statement that "In accepting the violence of the Cross, God, in Jesus Christ, sanctified violence into a redemptive instrument for bringing into being a fuller human life". The Assembly also discussed the liberation of young people and women, as well as the liberation of African thought and cultural heritage.

In an appeal to the new Portuguese government, the Assembly called for positive proposals for a cease-fire, the recognition of the legitimacy of the goals of the liberation movements and immediate negotiations to achieve the full liberty and independence of the overseas territories. The Assembly urged the liberation movements to respond favourably if such negotiations were offered. Using the same words as the Roman Catholic bishop of Nampula and 94 missionaries from Mozambique, the Assembly demanded that the Concordat and missionary agreement between the Vatican and Portugal - which the statement described as making the Church "an accomplice of a system which contributes to cultural genocide" - be annulled.

The situation of African refugees led the Assembly to take a certain number of decisions designed to encourage the integration of the refugees in national life. The Assembly asked the member churches to persuade their governments

to ratify all the international conventions concerning refugees, particularly the Organization for African Unity Convention of 1969, and to liberalize their employment policies to give refugees the same chances as their own nationals. Recalling that injustice in society is one of the fundamental reasons for the existence of refugees, the Assembly encouraged the churches to get to the root of these problems by mediation and reconciliation, seeking respect for the fundamental human rights of each person.

The 500 participants of this Third Assembly of the AACC also expressed their support for the drought victims of the Sahel. All the collections taken during the ten days of the Assembly are to be used for church relief and development programmes in this region.

Opening the Assembly the Zambian president, Dr Kenneth Kaunda, made a moving appeal for African leaders, free or still oppressed, "to be united more than ever before in developing the spirit of forgiveness", a theme that was picked up by Dr Philip Potter, general secretary of the World Council of Churches, addressing a church rally in Lusaka. "Whites still deal with Africans in a superficial, proud, brutal and deadly way," he said. But he warned Africans not to assume they had all the answers.

EPS

## NEWS ROUND-UP

Geneva (EPS) - A few days after the Junta of National Salvation assumed power in Portugal, the officers of the World Council of Churches issued a strong plea for independence in the Portuguese territories in Africa. The chairman and vice-chairman of the Central Committee, Dr. M.M. Thomas and Miss Pauline Webb, asked the junta to recognize the right of the people of the overseas territories to self-determination, based on universal adult suffrage.

Expressing appreciation for the liberties and freedom restored by the junta, which they said were evidence of the good faith of the junta, the WCC officers recalled that people were still suffering and dying in Mozambique, Angola, Guinea-Bissau and on the islands of Sao Tome and Principe where "Africans are engaged in a just struggle for their liberation". They called on the junta to recognize the liberation movements accepted by the Organization of African Unity and to take whatever steps might be necessary to prevent separatist movements among the Portuguese living in the colonies.

● Protestant church leaders in Portugal have welcomed the coup which has given them a new government and the possibility of the first free elections for many years. "We have waited for liberation for a long time," said Pastor Ireneu Cunha, general secretary of the Council of

Churches in Portugal. "I have good hopes that we will obtain recognition for the Council," he added. The director of the Ecumenical Centre at Fugueina da Foz, Pastor José Leite, remarked that pastors could now preach freely for the first time in many years. "The Church cannot be identified with the military but we can benefit from this historic situation and give a prophetic witness. In a statement, the executive committee of the Presbyterian Church in Portugal said they were grateful for the restoration of democracy in Portugal but that if it was to be meaningful it must be extended to the overseas territories. Confessing that the church had often been silent during the period of the fascist regime, the executive committee pointed out it had never criticised the WCC gifts to liberation movements despite pressures to do so.

● The WCC's Programme to Combat Racism (PCR) is to turn its attention to the role international banks play in southern Africa by undergirding internal arms industries and trade in weapons, and encouraging white migration and tourism. The Commission of the PCR, which met early last month in Zeist, Netherlands, asked the staff to publicize the role of the whole international banking system in southern Africa and encourage the member churches of the WCC to participate in ongoing national and international campaigns against specific banks.

Shortly before the commission meeting, a special international consultation, bringing together sixty people from action groups, immigrants' communities in Western Europe and representatives from racially oppressed groups on other continents, met to evaluate the work of the PCR in its first five years and what still needs to be done. Noting that racism has hardened in many parts of the world and the struggle to combat it has only just begun, the consultation expressed the urgent need to continue PCR's mandate. Recommendations, which go to the policy-making Central Committee later this year, include greater emphasis on regional participation and programmes. Churches and national and regional councils of churches are to be encouraged to plan and implement programmes to eradicate racism.

The Commission also called attention to several areas of "intense racial conflict". Specific mention was made of the people in dependent territories, the increasing military build-up of the big powers in the Indian and South Atlantic oceans, the central role of South Africa in new military arrangements and the economic exploitation of non-white developing countries. A renewed appeal was made to the churches for \$200,000 necessary to reach the \$1 million target for the Special Fund set up by the original five-year mandate.

● Nicosia was the site of the inaugural assembly of the new Near East Council of Churches at the end of May. After several years of collaboration between the Protestant and Orthodox churches in the region, official negotiations

(more)

have now led to the formation of the new body which will include the eastern and oriental Orthodox churches as well as the Anglican and Protestant churches in the Near East. The new council is expected to coordinate joint efforts for spiritual renewal, Christian Unity, common witness and dialogue with other religions and also inter-church aid work, refugee service, development and Christian education. Cooperation and collaboration with the Roman Catholic Church is high on the agenda of the new body, which covers a vast area stretching from Sudan to Turkey, and from Morocco to Iran.

● Ecumenical cooperation between Africa and countries overseas, together with a concerted strategy for the mobilization of the churches will be necessary in any effective struggle against the drought in the Sahel. This was the conclusion of a seminar on the Sahel sponsored by the WCC and the All Africa Conference of Churches and held at Lome in Togo. More than 40 people from the affected area as well as from the African churches and overseas church agencies met to analyse what is currently being done by the churches to aid relief and development in the drought area. The WCC has appealed for more than \$5 million to support aid efforts and numerous agencies are providing agricultural assistance and health care for the drought victims. To make the churches more aware of the dimensions of the disaster and what needs to be done, information campaigns will continue. But the participants said they rejected an "appeal to pity" instead they urged churches and voluntary agencies to assist the governments in the region and demonstrate the international solidarity which is necessary in the "war against despair".

● Clandestine migration was the principal point of discussion for the second assembly of the Churches Committee on Migrant Workers, which met in Geneva last month. There are estimated to be approximately 500,000 such migrants in Europe. Recalling that the prophetic task of the Church is to "denounce all forms of exploitation of workers and particularly migrant workers", the

committee recommended that the WCC and national committees do everything possible to promote measures which give equality of opportunity and status to all workers, facilitate family reunion and assure social, educational and medical assistance to migrant workers and their families. It is only actions seeking to promote equality of opportunity and social justice that can contribute to the long-term resolution of the problems posed by migration, the committee underlined. That is why it is urgently necessary for international organizations, governments and parliaments to promote employment opportunities in the migrants' home countries and guarantee their fundamental rights. At the same time permission must be given for families to live together and severe penalties must be imposed on all those who seek to recruit migrant labour illegally, the committee said.

● Representatives from the World Confessional Families and the Faith and Order department of the World Council of Churches met in Geneva last month to look at the roles of the confessional bodies and the WCC. The number of bilateral dialogues between the churches is increasing and it is necessary in this situation to clarify understanding of the quest for unity, they noted. As a result of the Geneva consultation, a paper will be circulated to the World Confessional Families and to the Faith and Order Commission. The paper calls for the proper coordination, mutual correction and enrichment of the various dialogues now taking place between different confessional groups. While the WCC provides the wider ecumenical perspective necessary for the bilateral discussions, the confessional talks can reach "concrete decisions and agreements on issues that have divided individual churches for centuries", the group said. Among the confessional families represented at the meeting were the Ecumenical Patriarchate, the Roman Catholic Church, the Lutheran World Federation, the World Alliance of Reformed Churches, the Anglican Consultative Council, the World Methodist Council, the Baptist World Alliance and the World Convention of Churches of Christ.

EPS

## PERISCOPE

### Petition Circulates on Behalf of Russian Priest

A petition signed by more than 300 worshippers has been sent to Patriarch Pimen, head of the Russian Orthodox Church, pleading for the reinstatement of Fr Dmitri Dudko, a popular priest who has resigned. Fr Dudko, who was described in the petition as "a wonderful pastor", had earlier been summoned to the Patriarchate and asked to stop his "question and answer" sermons which had been attracting large crowds. In his sermons, Fr Dudko answered questions posed by atheists and often touched on the role of the Church in a socialist state. After his visit to the Patriarchate, Fr Dudko declared that there had been "clear interference by certain people in the internal affairs of the Church". Some reports suggest that a specific complaint had been made by the Young Communist League because large numbers of young people had been noticed at Fr Dudko's church. In one of his recent sermons Fr Dudko had said in defence of the Patriarch: "Who else is in such an arbitrary position as the Patriarch? They say he is surrounded by informers. He sighs and it is heard by all the organs" - a term frequently used to describe the Soviet security police.

### Ecumenical Jury Gives Awards at Cannes Festival

The first-ever "ecumenical awards" were made by a joint Roman Catholic and Protestant jury at the Cannes film festival last month. The jury, drawn from the International Catholic Film Office and Interfilm, an organization made up of some WCC member churches, gave their first award to "Fear Eats Out the Soul" made by the young German film maker, Rainer W. Fassbinder. It deals with the questions of racism and alienation involved in the migrant worker situation in Germany. The second award went to the prize-winning film "The Conversation", directed by Francis Ford Coppola, which is a study of the problems of conscience of a top professional wire-tapper. Chairman of the ecumenical jury was George Rosetti, a leading French Catholic film expert.

### Company Starts Talks With Fired Korean

Faced with a mounting boycott campaign in Japan and Korea, officials of the Hitachi company, one of Japan's giant corporations, met in mid-May with Mr Park Jong Suk who has alleged the company discriminated against him. Mr Park, who is one of the 610,000 Koreans resident in Japan following the colonial conquest of Korea before the second world war, passed a stiff entrance examination for employment with the Hitachi company in 1970, but was sacked when the company discovered his nationality. A legal campaign began, supported by the WCC's Programme to Combat Racism, designed to help expose the discrimination suffered by Koreans in Japan. This has extended into a boycott which has questioned the international operations of the Hitachi company in different parts of Asia.

At the May meeting the company apologised officially to Mr Park for their insensitivity to the Korean minority and offered to reinstate him with full back pay. In reply Mr Park said he would accept the offer provided that the company was prepared to offer satisfactory working conditions to other Koreans. In the meantime, the boycott continues.

### More Bibles for Eastern Europe

More than 690,000 Bibles and New Testaments were distributed in Eastern Europe in 1973, according to the United Bible Societies. This represents a nine per cent increase on 1972. The breakdown of the figures shows that 316,187 copies were placed in the German Democratic Republic, 151,490 in Poland, 42,064 in Yugoslavia, 3,117 in Czechoslovakia and 180,951 in Bulgaria, Romania, Hungary and the Soviet Union. Albania is the only socialist country that has a complete ban on the Bible. In all the other countries the necessary permissions can be obtained for printing and distribution but "there is still a tremendous need for Bibles," the societies said. New translations are under way in Bulgaria, Czechoslovakia, Poland and the USSR.

### Irish Churches Meet for Second Time

The second conference of the Irish churches met early last month at Dundalk under the joint chairmanship of Cardinal Conway, the Roman Catholic Primate, and the Rev. G.B.G. McConnell, of the Presbyterian Church. The conference represents a significant advance in discussion between the Protestant and Roman Catholic churches in the country and reports were given on the progress made in the four working parties established by the first conference which was held last September. The topics under discussion in the working parties reflect some of the major discussion points in Ireland and deal with "Church, Scripture, Authority", "Social and Community Problems", "Baptism, Eucharist, Marriage" and "Christianity and Secularism". A communiqué issued after the meeting said the conference listed priorities and areas of difference but noted the "significant progress" made. Detailed recommendations for future action are expected to be brought to the conference when it reconvenes early in 1975.

### People in the News

Dr. Donald Coggan has been appointed the 101st Archbishop of Canterbury and titular head of the Anglican Communion. He will take up his post in December from Dr Michael Ramsey who is retiring. The new archbishop, who is 64, is well known as a biblical scholar and has been an outspoken critic of many trends in contemporary society. During his period as Archbishop of York, Dr Coggan has also taken a keen interest in providing Christian literature for the Third World through the "Feed the Minds" campaign. Dr Coggan represented the Church of England at the Third and Fourth Assemblies of the World Council of Churches.

The five year banning order served on Dr. Manas Buthelezi, the South African Lutheran theologian, has been lifted. This is thought to be the first time a banning order has been lifted before running its full course. No reasons were given for the banning nor have any reasons been given for its revocation. But many church groups around the world had protested about the banning to the South African authorities.

# EPS

# Ecumenical Press Service

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MIDDLE EAST ORTHODOX, PROTESTANTS  
FORM NEW REGIONAL COUNCIL

Nicosia, Cyprus (EPS) - The inaugural assembly of the Middle East Council of Churches (MECC) held here May 28-30 was a historic event of major importance for the church life of the Middle East. The new regional body incorporating Eastern Orthodox, Oriental Orthodox, Protestant and Anglican churches was 10 years in the process of formation. It succeeds the largely Protestant Near East Council of Churches (NECC) created in 1924 on the Mount of Olives (Jerusalem) by ex-patriate missionaries working in this area.

Bishop Samuel of the Coptic Orthodox Church told the opening session: "The establishment of the NECC on the old missionary assumptions did not help the national churches to participate. It was therefore felt by the national churches and by major ecumenical bodies that a new council had to be established by the local churches themselves".

Some 90 delegates, consultants and observers from 20 churches in the Middle East attended the assembly, whose theme was "Our Common Christian Message Today". It was chaired by Metropolitan Ignatios Hazim of the Antioch Patriarchate, Bishop Samuel and the Rev. Hovhannes Aharonian, Armenian Evangelical Union.

The meeting adopted a constitution which provides for a general secretariat and activities on behalf of Palestine refugees, dialogue and witness; radio work; literature; Christian education; interchurch and development services, youth and student service.

MECC begins functioning September 1.

The Rev. Albert Isteero of the Coptic Evangelical Church, who has been serving as general secretary of NECC, will perform a similar function for the new council. A 15-person Executive Committee with five persons from each confessional family will coordinate MECC's work between assemblies, which will be held triennially.

The next 18 months are seen as a transition period in which the new body will sort out its priorities. At the end of that period an extraordinary general assembly is scheduled to elect the remaining staff and departmental committees.

In his opening address Bishop Samuel said: "It is our common responsibility now to pray and work hard to detect the spiritual and social needs of our people, and to plan together how the churches in the area can cooperate in responding to them and in serving the message of our Lord to mankind, expressing his liberating

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ministry, his saving call, his healing power for souls and bodies, and his illuminating word to the needs of the oppressed".

Representing the World Council of Churches at the inaugural assembly were Dr. Alan A. Brash, deputy general secretary; the Rev. Robbins Strong, deputy director of the Commission on World Mission and Evangelism; and Father George Tsetsis, Middle East secretary of the Commission on Inter-Church Aid, Refugee and World Service.

EPS

GRANTS FOR LAOS RECONSTRUCTION  
MADE BY INDOCHINA BOARD

Vientiane, Laos (EPS) - The Board of the Fund for Reconstruction and Reconciliation in Indochina has made its first allotment of funds for Laos. At its fifth meeting here recently the board approved \$100,000 to help rebuild village churches so that the Evangelical Church of Laos can play a part in the country's reconstruction. A second grant of \$192,000 will aid the resettlement of refugees displaced by the war. And \$60,000 will go to small agricultural projects at village level.

Originally proposed by the Pathet Lao, the agricultural projects have now become the responsibility of the Ministry of Planning in the newly formed Government of National Union in which both sides - formerly fighting each other - are now cooperating.

The action by the WCC-sponsored Fund for Reconstruction came after the board had heard a presentation of Laos needs by three officials of the Ministry of Planning. In addition Mr. Joshua Vang, general secretary of the Evangelical Church in Laos, called attention to the involvement of the Christian community in reconciliation efforts.

This was the first board meeting at which all areas of Indochina except Cambodia were represented. Representatives of the Red Cross in the Democratic Republic of Vietnam and of the Provisional Revolutionary Government attended. They reported on projects already undertaken in their areas with funds from the churches.

At the Utrecht meeting of the WCC Central Committee in mid-1972 an appeal for US\$ million for the Indochina Reconstruction Fund was authorized. To date \$3½ million has been received or pledged. All receipts are now committed as follows: \$2 million to North Vietnam; \$1 million to the PRG areas of South Vietnam; \$350,000 to Laos and \$150,000 in South Vietnam.

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The board also listened to recommendations made at a forum on South Vietnam held last January. Bringing together members of various religious communities, government officials, professional workers, students and university faculty, the forum underlined the importance that the South Vietnamese place on an end to the fighting and an intensive process of reconciliation. They also stressed the need to repair the social fabric of the society as well as for physical reconstruction.

The board authorized a follow-up seminar and asked the Planning Committee to organise a representative group to act as a partner to the Fund in working in this part of South Vietnam.

The long-anticipated International Forum on Reconciliation has now been set for mid-February 1975. Its purpose is to advise the board on policy matters but equally important, to expose Christians in all parts of the world to the current situation in Indochina. Organisation of this forum will be an important task of the fund's staff during the next few months.

EPS

#### MORE ORTHODOX PARTICIPATION IN EUROPEAN REGIONAL BODY EXPLORED

Geneva (EPS) - Dr. Glen Garfield Williams, general secretary of the Conference of European Churches (CEC), recently concluded a 10-day visit to Cyprus and Istanbul with "positive and encouraging" discussions on increasing the contribution of the Orthodox churches to the work of the CEC.

At a special audience with his All-Holiness Demetrios I, Ecumenical Patriarch of Constantinople, on June 4 and in meetings with other members of the Holy Synod, Dr. Williams discussed participation of the Ecumenical Patriarchate in the total contribution of the Orthodox churches to CEC. The conversations were held in view of CEC's forthcoming seventh assembly (Nyborg VII) this September.

Commenting on the inaugural assembly of the new Middle East Council of Churches which he attended in Nicosia, Dr. Williams said CEC and the MECC can look forward to practical cooperation in areas of common concern and involvement.

In talks with Archbishop Makarios, Dr. Williams explored the possibility of using Cyprus as an ecumenical meeting place, especially in view of the present complex Middle East situation. The Church of Cyprus has donated an ancient monastery and it is hoped that some CEC member churches will support the building of conference

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facilities there as a positive contribution to a better understanding of the ecumenical movement in the Middle East.

The Ecumenical Patriarchate and the Church of Cyprus are founder members of the 101-member Conference of European Churches.

EPS

#### CANADIAN CHURCHES PROTEST HAITIAN DEPORTATIONS

Toronto, Canada (EPS) - Some 1,500 refugee immigrants from Haiti, now in Montreal, face the possibility of deportation because they had entered Canada after November 20, 1972. The Canadian Immigration authority has ruled they have no legal right to remain because they had not fulfilled certain immigration requirements at the time of entry.

The General Secretary of the Canadian Council of Churches (CCC), Floyd Honey, has sent a telegram to the Minister of Manpower and Immigration condemning this deportation order as "discriminatory and unjust" because it was impossible for the Haitians to fulfil such immigration requirements. "It would be inhuman to force them back to the intolerable situation in Haiti from which they escaped," said the telegram. "Their admission to Canada would also augment the immigration of French-speaking people into Quebec."

Mr. Honey strongly urged the Canadian Government to reconsider this deportation order.

EPS

#### IRISH COUNCIL OF CHURCHES ENCOURAGES CONTACTS

Belfast (EPS) - In the wake of the fall of the Northern Ireland Executive (government), leaders of the eight member bodies of the Irish Council of Churches have been seeking ways of meeting with the parties involved in the conflict and of encouraging direct or indirect communication between them.

A statement issued following a recent meeting of the council's leaders reaffirmed "our strong conviction of the need for all people in Northern Ireland, irrespective of creed, to live and work together for the common good."

It was signed by the following: Chairman - the Rev. John Radcliffe (Non-Subscribing Presbyterian Church); Secretary - the Rev. Ralph Baxter; Archbishop of Armagh Dr. George Simms; Moderator of the Presbyterian Church John Orr; President of the Methodist Church Harold Sloan; Salvation Army Major P. Emm; the Rev. J. Cooper of the Moravian Church and the Rev. R. Kobelt of the Lutheran Church in Ireland.

EPS

COMMON WITNESS, CHURCH UNITY NEED  
MORE STUDY BY JOINT WORKING GROUP

Venice (EPS) - "Our task has been to suggest possible patterns of relationship between the Roman Catholic Church and the World Council of Churches as well as a programme of collaboration for the coming years," declared Dr. Lukas Vischer, director of the Faith and Order Secretariat of the WCC, at the end of the 14th meeting of the Joint Working Group here the last week in May.

The problems facing the churches as they carry out their mission and the consequences these problems have for the ecumenical situation received major attention at this session.

Careful scrutiny was given to the findings of a survey carried out in 20 countries by the WCC and the Vatican Secretariat for Promoting Christian Unity. The importance of ecumenical developments at local and regional levels was strongly underlined. Varied in character, they have opened the way to many fruitful contacts within and alongside official church structures. Specifically mentioned were the growth of charismatic movements, increasing participation of laity in the mission of the Church and the new role of women in Church and world.

The JWG looked at their implications for future collaboration between the Roman Catholic Church and the WCC.

"Our discussion and the survey seem to indicate that in future the main emphasis must be on common witness, the unity of the Church and development and peace," Dr. Vischer said. The basis of JWG collaboration needs to be strengthened and widened, he indicated, "otherwise it is bound to stagnate."

The working group prepared the substance of the report to be presented to its parent bodies before the Fifth WCC Assembly in mid-1975. It will make proposals for a restructuring of the composition and activity of the group.

EPS

DR POTTER WILL ADDRESS BISHOPS

Geneva (EPS) - Dr Philip Potter, general secretary of the World Council of Churches, has been invited by Cardinal Willebrands, president of the Vatican Secretariat for the Promotion of Christian Unity, to address a meeting in Rome next October, to which the Roman Catholic bishops attending the Synod of Bishops will be invited. He has been asked to speak on the ecumenical dimensions of the Synod's theme: "The Evangelisation of the Modern World". Dr Potter will be in Rome October 10-12, accompanied by other staff members of the WCC. Recently the Joint Working Group of the Roman Catholic Church and the WCC stressed the need for a more thorough reflection of the common witness of Christians in the modern world.

EPS

ORTHODOX CHURCHES FULLY ENGAGED  
IN FIFTH ASSEMBLY PREPARATIONS

Budapest (EPS) - "Until now we have been too preoccupied with reiterating our own theology. We must interpret the tradition of the Church in the light of the demands and urgent needs with which we are confronted today," said one of the 25 representatives of Orthodox Churches attending a consultation here June 4-8.

This meeting, organized by the Commission on World Mission and Evangelism of the World Council of Churches, was designed to see how "Confessing Christ Today" appears in Orthodox perspective. It provided an authentic contribution of Orthodox churches to the preparation of the Fifth WCC Assembly.

Following the presentation of four papers, roundtable discussions and personal testimonies, four working groups reported their conclusions. Recalling that the Church gave a central place to confessing Christ in all creation, one report underlined the act of confessing reveals the truth of Christ. By the dynamic process of transformation by the Holy Spirit "Christians are helped to free themselves from enslaving passions and open themselves to communion with God and Men". Thus they are called in this world to make a contribution to development and progress. "More than ever today the world demands that we be a confessing Church."

"In the first place the Church's evangelistic witness is to the Christian who is not a Christian...who has been baptised yet has put off Christ either deliberately or through indifference. The evangelistic witness must also speak to the structures of this world - economic, political, and societal institutions. Especially necessary is the witness of social justice in the name of the poor and the oppressed. We must re-learn the patristic lesson that the Church is the mouth and voice of the poor and the oppressed in the presence of the powers that be."

With regard to the question of unity and mission, the participants felt that the witness and mission of Orthodox churches have been hampered by "a weakening of the sense of unity between the local autocephalous Orthodox Churches" who have a tendency to be motivated in their policies and action by nationalism which belongs to the "fallen" world. There was an explicit demand that a common agreement be concluded by all the Orthodox churches to remedy this situation.

EPS

## ETHIOPIAN PATRIARCH RESPONDS

Addis Ababa (EPS) - On the eve of the 30th anniversary of Ethiopia's liberation from Italian rule (May 5), Patriarch Abuna Theophilos of the Orthodox Church issued his response to demands for higher salaries and improved working conditions made by 200,000 of his priests several weeks earlier (EPS No. 11). His statement consisted of 16 points prefaced by a long Declaration of Intention.

The desire for change and evolution owes its inspiration to the most sacred tradition of the Ethiopian Church, "the banner of national honour", said the statement. It was not Ethiopia's geography, its topography or its climate that enabled it to resist colonialism. Its religious life was the only possible explanation, for Ethiopia "has lived continuously in the knowledge of God and of his blessing". Because of this heritage the country, people and emperor have been known as "the country of God", "the people of God" and "the Elect of God".

The church has been involved in the transition from the civilisation of the past to that of today. Modern education began with the teaching of the alphabet in church schools.

"In the past the church has served the nation in whose midst it is set, but times have changed and we cannot turn back the clock," said the statement. "In the hope and with the fervent prayer that the hearts of the sons will turn once again to the fathers, the church is convinced that if it is to preserve its rightful place on the national and international scene, it must institute some fundamental reforms."

The statement then listed 16 points at which this renewal will find expression. These include:

- A determination to strengthen efforts in the field of literary and basic education, in cooperation with national and international organizations.
- Preaching of the Gospel remains a priority but that preaching must be improved and made more understandable.
- A decentralization of church administration, with greater autonomy given to the dioceses.
- Increasing contacts with the outside world through a strengthening of relations with sister churches around the world and especially through cooperation with the World Council of Churches.

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- The strengthening of its Development Commission. As a national church, the Ethiopian Orthodox Church must increase its efforts to raise the standard of living of the people.

- The tradition of surrounding churches and monasteries with trees must be continued and given new life, for it is only too obvious that deforestation is one of the major causes of drought.

- Particular care will be taken to preserve the ancient treasures of the Orthodox Church, both cultural and spiritual.

- An inventory of church property will be made and published.

- Constant efforts will be made to bring about a better understanding and application of the rules governing administration of the parish council.

- Priority will be given to improving the living conditions of priests.

- The general administration will be assisted by an executive board of 12 people including both laymen and clergy. Its powers and responsibilities will be laid down in appropriate documents.

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# EPS

# Ecumenical Press Service

BLE: "OIKOUMENE" GENEVA - TEL. 333400 TELEX 23423 OIK CH - 150 ROUTE DE FERNEY, 1211 GENEVA 20 SWITZERLAND

No. 17/41st Year

20th June 1974

The Third Assembly of the All Africa Conference of Churches (AACC) met in Lusaka, Zambia, May 11-24. There are now 103 member churches of the AACC drawn from Protestant, Orthodox, Coptic and Independent churches in more than 31 countries of Africa. Their representatives came together under the theme: "Living no longer for ourselves but for Christ".

From the various speeches and working papers of the Assembly, we have chosen three texts:

- (1) The "Message to the Churches" sent to all the churches in Africa at the close of the Assembly;
- (2) Extracts from the sermon given by Dr Philip A. Potter, general secretary of the World Council of Churches, at an ecumenical rally in Lusaka's Independence Stadium on May 19.
- (3) Extracts from the report entitled "The Ministry for Social Justice", adopted by the Assembly.

Full texts of most of the documents and reports can be obtained from the WCC Press Office.

LUSAKA '74 - MESSAGE TO THE CHURCHES

Lusaka (EPS) - As it concluded its ten-day deliberations in Lusaka, Zambia, on May 21, the Third Assembly of the All Africa Conference of Churches sent "a message of hope" to the churches in Africa. In the message, the Assembly called upon the churches "to allow Christ to set them free".

The message was entitled "The Struggle Continues". The full text reads:

"We, Christian men and women, black and white, representing different age groups and professions and coming from the many Churches in Africa, meeting at this Third Assembly of the All Africa Conference of Churches at Lusaka, Zambia, would like to declare with the writer of the First Epistle of John: 'That which we have heard, which we have seen, we have looked upon and touched with our hands...we saw it, and testify to it and proclaim to you' that what the African Christian men and women are crying for and struggling to achieve is to be freed.

"We came together to listen to God speak to us, to teach us and to equip us for this mission in Africa today. We realized, painfully, that only a free Church can free Africa from its superstitions, false conception of development, political and social injustices, oppression of the black by the white and oppression of the black by the black, from elitism and indiscriminate importation and imitation of foreign cultures through literature and films.

"As we grappled with the problems of Evangelism and Selfhood of the Churches in Africa, the Church and Cultural Renewal in Africa, the Prophetic and Serving Church, and Church Union and Cooperation, it became increasingly clear to us that it is only as we live No Longer for Ourselves but for Christ that the Church in Africa can speak with a free voice to its people.

"We were painfully aware that there are areas in Africa that are still victims of oppression and suffering of all kinds; for example, our black brethren in South Africa and Rhodesia are under the yoke of a white minority government and are groaning under the system of apartheid. And those in Namibia, Guinea-Bissau, Mozambique and Angola are under foreign and imposed rule. They need to be freed. The white needs to be freed from his fear of the black which drives him to oppression, and from his greed which drives him to exploitation. The rest of Africa still living in any kind of bondage and the grip of evil needs to be freed and brought to the light of the Gospel. And we saw that before we can achieve for Africa what is expected of us, before we can become a society which lives wholly and exclusively for others, we must call upon the Churches in Africa to allow Christ to set them free -

1. From theological conservatism, so that we can understand, interpret, apply and experience the message of the Gospel afresh;
2. From denominationalism and outmoded church structures, and rigidity and timidity in changing them, so that we may be led by the Holy Spirit to a reality of oneness in Him;
3. From fear to proclaim the new message of redemption and denounce evil boldly;

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4. From hypocrisy that leads to denouncing evil abroad and condoning it at home;
5. From selfishness in sharing with one another our resources of manpower, skills, time and finance, so that God may lead us into a rediscovery of our missionary role in the use of these resources;
6. From easy dependence upon foreign money and men without making the efforts to educate ourselves for self-reliance.

"This is the message we have to proclaim to all Churches in Africa. It is a message of hope, knowing that God is willing and ready to use the immense spiritual and moral capacity of the Christians in Africa to free Africa so that we, together with all the Christians of the world, shall 'No Longer Live for Ourselves but for Christ.'"

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LIVING FOR CHRIST IN JUSTICE

(2 Corinthians 5: 14 ff)

*Excerpts from the sermon given by Dr. Philip Potter, general secretary of the WCC, on May 19, 1974 at the Independence Stadium at Lusaka on the occasion of the Third Assembly of the AACC.*

...God's justice has now been revealed in the person of Jesus Christ. He is the representative, authentic human being. If we want to know what it means to be a real person, that is, to be just, then we must become like Jesus.

Paul says two very central things about Jesus Christ in this passage - two things which describe what being just is. "For our sake God made him to be sin who knew no sin" (v.21). Jesus identified himself with the human race that he might enable us to become truly human. To be just is to enter into solidarity with others, to share our humanity with them by being with them, whatever their condition may be. To be just is to walk humbly with our God and with our fellow men and women.

Secondly, Christ showed what justice means when "he died for all" (v.15). Justice means not only solidarity, but sacrifice for all without exception so that they can become just and share life in justice.

That is the very down-to-earth goal of the Christian life. That is the goal by which Africans and all other peoples are to be judged. But who are we who are called to become the justice of God? The human tragedy is that, as Paul tells us in this passage, we live for ourselves. That is the very source and texture of injustice. One who lives for himself or herself has no concern for being in solidarity with others or giving himself or herself for others. Paul describes this living for ourselves in two interesting ways:

- (1) Priding ourselves about a person's appearance and not about his heart, his inner character (v.12), and
- (2) seeing others from our own point of view and judging and treating them accordingly (v.16).

How do these characteristics of injustice show themselves in Africa today? The history of Africa, especially during the past 100 years, has been a systematic display of injustice. Africans were judged by their appearance - their race, their dress or lack of it, their failure to have and master the white man's skills, etc. The contacts of white people with them have been superficial, proud, brutal and deadly. And this is still so in a most inhuman way in Southern Africa today and in the dealings of the rich, white world with the rest of Africa. Christian missionaries were no exception to this unjust way of life. One of them once admitted to me: "We have behaved as if we had everything to give and nothing to receive." At the farewell meeting for another missionary who was leaving a country in Africa after many years of service, an African spokesman said to him: "You have done a lot for us. You have built schools and churches. You have worked hard and faithfully among us. But one thing we have to say to you - You did not trust us."

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However, we do well to look at ourselves. How much of Africa's history has been bedevilled by tribalism and tribal wars even up to today? How much are Africans today dazzled by the appearances of wealth, position and power? How much have we allowed ourselves to continue the unjust colonial system by the pursuit of selfish gain and power at the expense of the vast majority of the people? How much are our one-party states, often of a military character, in danger of stifling or getting rid of those who are critical of unjust actions? How much are our churches captive to the rich churches abroad by their passion for great institutions and for being able to exercise a position of influence in the state through having access to foreign money and personnel?

How much are our churches continuing the divisions brought to Africa and those we have created ourselves by our superior attitudes to each other, in the manner of one churchman saying to another of a different denomination: "You worship God in your way, but we worship him in his way"? In the same way that the rest of the world used to make easy judgements about Africa and assume that they know what was best for Africa, are Africans today in danger of assuming that they have all the answers and need no cooperation with others within the world community of churches and nations?...

What Paul writes to the divided Church in Corinth he says to us in Africa today. What we must all realise is that Christ, the genuine, authentic, representative, just man died for our sake that we might die to our selfishness, our self-sufficiency, our injustice....

Just as in the beginning God created the world and human beings, so here a new act of creation takes place in Christ. God takes the initiative himself. He takes on our humanity in his Son. He grapples with our proud, selfish existence. He reconciles, re-unites us to himself and to one another. So Paul announces, recalling his own experience: "When anyone is united to Christ, he is a new creature, there is a new world; the old life is over, the old order has gone; a new life, a new order has already begun" (v.17). The new person in Christ is not only new in himself or herself, but brings newness into the chaos of our human existence. Each new person in Christ is the promise of the renewal of society in justice. We are not renewed in Christ in order to escape from the life of the world, but to be more genuinely involved in it as an authentic person, manifesting justice and working for a just society. Whoever is for Christ is for humanity, that is to say, for joining in the establishment of justice among people....

This has some important consequences for us in Africa. We are all concerned to build up societies which are based on a shared life in justice. In doing so, we have to come to terms with our past and present - the past of our traditions and the present of a technological society. Both have to come under the test of our new life in Christ. Our African traditions must be seen in the light of the new life, the new order which Christ has brought into being. We are able to use a new criterion for discovering what promotes and what hinders justice, a truly authentic existence in community. Similarly, the political and economic system which was imposed on us and which we have adopted must come under the searching test of this new life, this new order in Christ. This is perhaps the most important task which the Churches in Africa can perform today. And here I mean all Christians in every walk of life.

Finally, what is the character of this task and how are we to carry it out? Living for Christ, living for justice, means working in word and deed for the

reconciliation of all people and all things in Africa and the world with God and for his justice. In spite of all our efforts towards working for unity, whether through that impressive body, the Organisation for African Unity, or through the churches, Africa is still a deeply divided continent where all kinds of enmities abound. Furthermore, millions of people, whether in colonial dominated Southern Africa, or in repressive independent African states, are feeling alienated in their own land and in themselves. Our task, our calling is to carry out unceasingly a ministry of reconciliation. This means going beyond appearances to the heart of people and things, not looking at our situations from our own limited and selfish point of view, but from the point of view of God's justice revealed in the crucified and risen Christ....

Let us therefore joyfully go forth together, living for Christ and for justice, taking up our calling as ambassadors of reconciliation, working for a new Africa - an Africa free, just, united under the rule of the love of God in Christ. And to his name be all the praise and the glory. Amen.

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MINISTRY FOR SOCIAL JUSTICE

*Excerpts from the report of Working Group III presented to and adopted by the Lusaka Assembly.*

ON SELF-RELIANCE:

Self-reliance entails two concepts, that of self, and that of reliance.

Self. That the African Church with Christ as her base should now carry out her duties and responsibilities, identifying herself with her African background.

Reliance. That the African Church has to develop enough resources and potentials to stand on her own.

This subject has been discussed under three sub-headings - Evangelization, Economy and Personnel.

It is high time that the Church in Africa should know herself and identify herself and her relationship with Jesus Christ. In her work of evangelization she should make full use of her local materials and fully identify with her African background, not hesitating to reject or renounce anything which is not in accord with the wishes of Jesus Christ as given in the gospels. The evangelist himself must first be convinced of his mission, taking into account that this mission is the fulfilment of the full man in Christ. To carry out an effective evangelization mission, the Church in Africa has to attain self-reliance in economy and personnel.

In terms of Economy, local churches can improve their financial position by means of tithes, offerings, annual pledges, donations, gifts, and endowments.

Major revenue-generating projects can be embarked upon with funds raised from loans and grants from church-workers, pension funds, loans and gifts from banks, businesses and industrial concerns in Africa. Such projects may include land and property development, shares and treasury bills. External aid for such large projects may be sought from external organisations like WCC, ECLOF, and LWF/WS through the AACC.

To provide the type of church workers required for evangelization in this concept of self-reliance, the Church in Africa will need to reorientate her condition of service and training of church workers. The training programme will need to include, apart from the regular teaching of Christian theology, training in professional skills like building, agriculture, accounts, and home economics.

Our youth need to be encouraged to opt for the ministry of the Church, the laity to be more involved in the evangelization work, and our women to play an increased role in church work.

Recommendations

1. That self-reliance in evangelization should make full use of the African background, rejecting anything in it that is not in agreement with the commands of our Lord Jesus Christ as contained in the gospels.

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2. That the Church in Africa should tap exhaustively her local resources for use in carrying out her duties and responsibilities in evangelization.
3. That the Church in Africa should engage in revenue-earning projects like land and property development, shares and treasury bills, which can be financed from loans obtained from African sources before outside help is sought.
4. That the training of church workers should be oriented to enlarge the content of training to include professional skills.
5. That increased involvement of youth, laymen and women in church work should be encouraged.

#### MOVEMENTS FOR LIBERATION

Our people need to be released from the prisons of apathy, ignorance, and fear. What each one at this Assembly should ask is: "What part is my Church playing in raising the level of consciousness to the liberation struggle?"

Full political self-determination for the peoples of South Africa, Namibia, Zimbabwe, Angola, Mozambique, and parts of Guinea-Bissau still under Portuguese domination, will come only through the combined efforts to combat racism within these countries and everywhere else on this continent. We affirm our solidarity with the liberation movements in these countries, and call upon all Christians both within and outside our continent, to end all political, economic, military, and any other support of structures of oppression in these countries, which hinder the fulfilment of God's plan for full freedom and justice for all mankind.

#### Recommendations

##### I. Liberation Struggle

1. That AACC starts regular publication of an information bulletin concerning liberation issues in Africa, for distribution to the Churches.
2. That member Churches of AACC organise national committees on liberation to assist the Churches in:
  - a) receiving information (for dissemination among the Churches and local congregations) from Christian movements like WCC, AACC, WSCF and other research centres already involved in these programmes.
  - b) sponsoring programmes to bring about awareness among Christians on the relationship between salvation and liberation and to find tangible ways of supporting movements struggling for liberation in Africa.
  - c) encouraging "action groups" of its members to interpret liberation issues and raise material support for liberation movements in form of clothes, medicaments, farm tools, educational materials, etc.
  - d) that AACC take a collection during this Assembly in aid of liberation movements, and that a special fund be set up in support of liberation movements.

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- e) that as a demonstration of concern, commitment for, and solidarity with the liberation movements, all participants in this Assembly should buy one meal at a price set by each according to wish, and the money should go to the liberation movements.
- f) that AACC send a telegram to Gen. Spínola asking him to recognize the right to independence of the Portuguese colonies in Africa, and to announce an early date for negotiations with the concerned movements.
- g) that AACC send a telegram to the Vatican re-affirming the position of the Executive Committee on the Concordat and Missionary Agreement between Portugal and the Vatican.
- h) that as part of the Churches' education programmes on liberation movements, films and published materials should be made available to the local Churches to use in their programmes at the local level.
- i) delegates at this Assembly from African countries which have not made their position known in regard to the new regime in Portugal vis-a-vis the liberation movements should approach their governments to ask them to take a stand, and make it known.
- j) that the Churches of Southern Africa in consultation with the AACC convene a Conference of Churches in a neutral place to discuss the future of Southern Africa and the Churches' role in liberation, justice and reconciliation and that the findings be sent to the Churches.
- k) that the AACC should continue to encourage the support of pastors and spiritual workers to the liberation movements in order that the message of Christ's total liberation may also be heard.
- l) that churches of Africa, especially those of Southern Africa, struggle for liberation, justice and reconciliation to liberate the oppressed of South Africa and Rhodesia from racism until the original inhabitants of these regions regain their human rights.

## II. On Investments and Ceasing Trade with South Africa

Considering that the effect of foreign investment in South Africa, Rhodesia, and the Portuguese colonies strengthens and perpetuates the white minority regimes in these countries against which the liberation movements are fighting, the AACC Third General Assembly:

1. supports very strongly the call for withdrawal of foreign investments from, and cessation of trading with, South Africa, Namibia, Zimbabwe, Angola, Mozambique, and the Portuguese-controlled parts of Guinea-Bissau.
2. recommends that the AACC Secretariat develops a programme to assist member Churches in their national situation to implement the call from the Churches for withdrawal of investment and the cessation of trading. This the churches can do by influencing their national governments to take action against companies and agencies operating in both their countries and in the countries mentioned above.

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3. urges the Secretariat to assign a staff member to carry out this programme and the whole liberation movement plan in cooperation with the WCC Programme to Combat Racism and other organizations involved in similar programmes.
4. requests member churches of AACC to find out from their partners-in-mission in the Atlantic countries what action they have taken to implement the Churches' call to combat racism....

#### DILEMMAS OF AFRICANIZATION

The dilemma for the Church in Africa today is to bring about a change in the attitude and state of mind that compels Africans to express themselves in non-African ways and causes them to fail to communicate the Gospel from and to the depth of the soul and being of Africa.

Indigenization has been concerned with external trappings. Africanization frees the African so that he can cope with the demands of his Christian Faith within the context of Africa...and in relation to the various things which impinge on him, so that the Faith can really grow. True internationalism demands that the expression of the local Spirit be, and be seen to be, enlivening to the local situation. Only in this way can ecumenical or international cooperation and living together be genuine, meaningful and to the good of all.

#### Hindrances to Africanization

One of the hindrances to Africanization of the African Church today is the question of power. Although in the majority of cases, the leadership of the Church appears physically to be in local hands, the real power is elsewhere. This power manipulates the Church in Africa through the control of finances; programmes; projects, policy and even the discipline of the Church and its application. This problem will persist as long as the Church in Africa is dependent on external sources for the income to carry on its life.

Another hindrance is the presence of missionaries or expatriate workers which continues to distract from the goal of Africanization. The coming of the missionaries to Africa, with all their past associations, must be seen for what it is even though well-intentioned, viz: an undesirable inhibition, and a counter action to the prospering and success of African norms, values and expressions.

The organisational and administrative structures of the African Church, inherited from abroad, are a hindrance to Africanization in that they condition African concepts and theology of the Church, thereby stifling the possibility of developing a communal expression of the Christian experience in the African situation.

#### Call for a Moratorium

The African Church, as a vital part of African society, is called to the struggle of liberating the African people. The African Church, as part of the world community must also share in the redeeming work of Christ. But our contribution must be African. The contribution of the African Church cannot be adequately made in our world if the Church is not liberated and truly national. To achieve this liberation, the Church will have to put a halt to the financial and manpower resources - the receiving of money and personnel - coming from its foreign

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relationships, be they in the northern continents or foreign minority structures within Africa. Only then can the Church firmly assert itself in its mission to Africa and as a part of the ecumenical world.

Thus, as a matter of policy, and as the most viable means of giving the African Church the power to perform its mission in the African context, as well as lead our governments and peoples in finding solutions to economic and social dependency, our option has to be A MORATORIUM on the receiving of money and personnel.

What does this mean for the structure and programmes of our Churches today? What does it mean for our relationship with foreign mission boards and the structures of those bodies and the sending Churches? How can it evolve in the situation of our individual Churches? How will it affect the structure of the AACC itself?

There is no doubt that the call for a Moratorium will be misinterpreted and opposed in many circles both within and without. But we recommend this option to the Churches of Africa as the means of coming to terms with being ourselves while remaining a respected part of the one Catholic Church.

A complete halt to the receiving of money and personnel will surely affect the structures and programmes of many of our Churches today. Many church leaders will cease being professional fund raisers in foreign lands and come to face their true role in evangelizing and strengthening the Church at home. Choosing this option may cause many existing structures of our Churches to crumble. If they do, thanks to God; they should not have been established in the first place. Again, it would be profound theology, for to be truly redeemed, one must die and be reborn. What would emerge would indeed be African and be viably African. A Moratorium on funds and personnel from abroad will, by necessity, enforce the unifying drive of Churches in Africa.

Should the Moratorium cause missionary sending agencies to crumble, the African Church would have performed a service in redeeming God's peoples in the Northern Hemisphere from a distorted view of the mission of the Church in the world. It is evident, however, that the enterprise of sending agencies will seek to manifest itself in other ways. It is therefore vitally important that a strategy of implementation be carefully worked out. We call on the AACC to associate with member Churches in evolving a strategy suitable for each situation.

Such strategies should, in order to succeed, involve the development of awareness at the grass roots of the African Church. Only then will the Church consciously develop authentic structures, orders and programmes based on African values and priorities ....

#### TRIBALISM

The forces of tribalism have positive and negative elements. Wholesale condemnation of the institution of tribe is not possible, bearing in mind its emergence from natural circumstances. Perhaps a distinction should be made between tribe, or "tribalness", and tribalism. The tribe is the mould for the shaping and nurture of all human beings and provides cultural anchorage, a sense of identity, of belonging, of being man. To that extent the tribe, or whatever name the institution may be called, has a positive contribution to make to

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man's development. On the other hand, tribalism is negative and harmful when it is unduly aggressive and applied at the frontier of wider concepts of man, thus creating unwholesome forces and frictions. Tribalism, therefore, is considered to be an unacceptable projection or application of "tribalness".

The word is looked on with disfavour in Africa because of the way it is used, in rather negative fashion, to denote primitiveness. It is used as a vehicle to promote the idea of the inferiority of the African's cradle, and, consequently, his inferiority within the species of human type. For this reason Africans resent the word and have called its use into question. It is interesting that this term is not used to describe the cradle of nations in other continents. Other and more pleasant terms are applied. The question then is: should this derogatory word "tribe", with its loaded undertone, be allowed to continue in use?

### Causes of Tribalism

There are many causes of tribalism. The most tragic is perhaps the one characterised by a grossly underdeveloped idea of man. The tribe has the function of giving or providing the child with the nourishment essential to establish, relate and release him into the world as a man, a full man, a human being. But when the tribe appropriates the man, it turns him into a tribalist instead of a full man, especially when wider horizons of manhood exist and are available to him.

There is also the related issue of resistance to change. Whereas a man may have been groomed to enter into life he may resist opportunities to enter into a wider communion because such opportunities have come too rapidly and he feels lost or threatened. Rapid social changes are meeting these forms of resistance in the modern world. A man who is used to a narrow security base may fail to recognise and appropriate the possibility for development, thereby limiting the frontiers of his life. It is a question of a laggard response to rising opportunities.

Greed for power, political or economic, often leads men to fall back on or rally tribal sentiments to assist them create short cuts to "success". This is especially true today with the systems of political and economic organisations prevalent in our societies. This tendency manifests itself in the freezing of whole communities along tribal lines thereby undermining essential unity without which stable structures for organized life are well nigh impossible.

### Recommendations

1. The continued use of the word "tribe" to describe African ethnic groupings should be discouraged. Communities should be differentiated in speech or writing according to their language or ethnic grouping and not by derogatory terms. Following immediately on this, steps should be taken by AACC through the member churches to persuade African governments and related agencies to delete all such unfortunate particularisations from official forms and documents.
2. The Church has been entrusted with the mission of opening up new vistas for men in their ever-widening and ever-growing relationship with God. The Church should live out this wider and growing relationship in the community of men so that the various qualities of nurtured life serve to enrich rather than impede.

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3. In addition the churches should engage seriously in the task of leading men to curb the greed in their hearts and widen the horizon of their minds to recognise and accept man, any man, anywhere.
4. AACC should launch programmes intended specifically to direct tribal consciousness. These could include such things as:
  1. Learning languages other than one's mother tongue.
  2. Youth exchange programmes.
  3. Joint activities in Church and society which bring groups together in cooperative effort.
  4. Anticipating and providing for social change.
  5. Education for manhood.

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#### KEY TO ABBREVIATIONS

AACC--All Africa Conference of Churches  
 CCIA--Commission of the Churches on International Affairs  
 CCPD--Commission on the Churches' Participation in Development  
 CEC--Conference of European Churches  
 CICARWS--Commission on Inter-Church Aid, Refugee and World Service  
 CMC--Christian Medical Commission  
 CWME--Commission on World Mission and Evangelism  
 EEC--European Economic Community  
 GDR--German Democratic Republic  
 ICYE--International Christian Youth Exchange  
 LWF--Lutheran World Federation  
 SODEPAX--Committee on Society, Development and Peace  
 WCC--World Council of Churches  
 WSCF--World Student Christian Federation  
 YMCA--Young Men's Christian Association  
 YWCA--Young Women's Christian Association

CATEGORY I: Geographical and Organizational

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# THIS MONTH

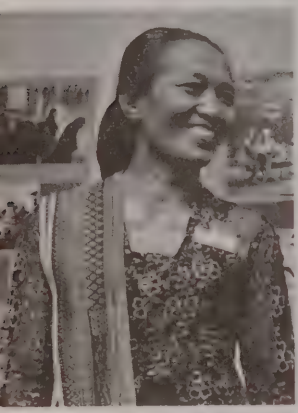
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**sexism** in the 1970's

**photo oikoumene** Consultation on "Sexism in the 1970's" last month in West Berlin (see p. 14) examined roots of discrimination against women. (1474) Speakers (l. to r.): Dr. Magdalene Hartlich, Mrs. Rahantavololona Andriamanjato, Miss Pauline Webb, Prof. Nelle Morton, Frau Christa Lewek, Frau Gudrun Diestel. (1475) Mrs. Anna Gultom, Indonesia. (1476) A member of parliament in Fiji. (1477) Paris barrister Gisèle Halimi. (1478) Much work was done in small groups. (1479) Bishop Kurt Scharf of Berlin-Brandenburg with Frau Diestel. (1480) Young women such as Olivia Mikuna made an impressive contribution. (1481) Frau Christa Lewek spoke on women in German Democratic Republic. (1482-84) Participants in plenary. (1485) Mrs. Andriamanjato.



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Cover photo: Judge A.R. Jiaage gives interview.	

## TOWARDS EQUALITY OF MEN AND WOMEN

*Excerpts from the Keynote Speech to the recent WCC-sponsored Consultation on Sexism in the 1970's delivered by Mrs. Helvi Sipilä, Assistant UN Secretary-General for Social Development and Humanitarian Affairs.*

...When assessing present achievements (human rights), it is easily realized that progress in this particular field (equality of men and women) has been slowest. Much more attention has been paid to other fields, those related to nationality, self-determination and racial discrimination. They have been of political importance and they have been given priority in the governments' policies.

No one would deny the importance of those questions, but the equal rights and opportunities of men and women should not have been ignored either. Unfortunately, this issue has been given low priority as it has not interested governments until recently as a matter of either political or economic importance. Furthermore decision-making power in practically every government is wielded solely or largely by men who do not, directly, suffer from the discrimination, and do not necessarily see the urgency of the need to improve this situation.

Discrimination is not even necessarily exercised purposely, but its many subtle features help perpetuate it in spite of the various United Nations' principles, concepts of equality included in the Constitutions and other legislation of various countries.

The existing differences between men and women are mainly to be found in the following fields: (a) education, including literacy and all levels of schooling as well as vocational training, (b) employment and occupation and other economic opportunities, (c) position in the civil law, including marriage, inheritance and guardianship as well as legal capacity, and (d) participation in policymaking and administration of the society at various levels.

### *Why this Problem ?*

When reviewing and appraising the achievements and shortcomings, there are a number of explanations for the present situation in addition

to the low priority in the governments' policies. The following may be mentioned:

(a) In order to achieve equality and non-discrimination in fact, the attitudes of both men and women have to be changed. Men have to see in women equal partners in all walks of life, partners who can help the society as a whole achieve what it desires, whether it means overall development, or political, economic, social, cultural or other changes or the promotion of human rights in various fields. Women have to accept their new role as responsible citizens, and not be satisfied with the plain voting right or the theoretical rights of eligibility to the decision-making bodies - rights for which many of the previous generations fought, but which have been used very little to bring to women any real and significant decision-making power in the majority of the countries in the world. Until now neither men nor women have changed their attitudes in order to eliminate the stereotyped sex-roles and this remains as the greatest obstacle to progress.

(b) Equality in constitutions and laws means very little, unless it becomes equality in fact. In many cases of racial discrimination it has been discovered that even when the equality of all citizens is acknowledged in law, many positive measures are still required in order to give the previously discriminated and oppressed race the same opportunities to achieve factual equality with others. It is often a long-term process and it may take a whole generation before it materializes. It may have to start in childhood and during the earliest years of education. But unless positive measures are taken to improve the situation, nothing will happen in reality in spite of legal provisions; these measures are still largely missing and even the need for them is often not recognized.

(c) As to UN activities towards the equality of the sexes, the great achievement has been the ever-growing number of countries which have granted women political rights. At the time of the UN's founding only about 35 countries had done so, now there are only a handful of countries in the world in which these rights are not granted in law.

Nevertheless, the actual participation of women in the decision-making and in the administration



both at the national and the international level is still extremely low. In no country do women participate in political decision-making or administration to the same extent as men and in most cases their participation is minimal. The same is still very true at the international level....

(d) The existing relationship between the status of women - education, economic opportunities, legal, social, cultural and economic position in the family and their participation in the affairs of the society - on one hand, and their reproductive behaviour on the other, has not been studied until recent years, when a strong correlation was found between the status of women and the composition and size of the family. Consequently, women who lack other options have continued their traditional roles as mothers, creating large families, even where the small-family pattern is already a desired goal of the population policy of the respective government. In many cases this has prevented women from gaining economic independence and they have become largely dependent on their husbands and children for social security.

(e) Most of the development efforts have been geared towards economic development, and it has been taken for granted that social development would automatically follow. Even where the concept of a unified approach to economic and social development (including everyone's participation in it and everyone benefiting from it) has been accepted as a guiding principle, "everyone" still means mainly the man as the "head" of the family. Development policies deal with social classes and other groups, including the family as the smallest unit, but they break down the family group to its individual members. These theories of development are based on the assumption that men are always the heads of families and, therefore, entitled to education and employment, when in fact, women have increasingly had to take at least part of the responsibility for their families. These theories have also assumed that there is no difference in the opportunities for the participation of the various members of the family in the development process, including decision-making and benefit from development....

(f) The question of women's special health needs has not been given enough attention. These needs are due to maternity and the special situation in which women are as individuals and as mothers, partly for biological reasons, partly because of the tradition which makes them mainly responsible for the children, at least during their early years. Little has been done for themselves and their children and subsequently, for the entire family and society.

A recent report of the World Health Organization notes that the risks to the health of the mother and the child are greatest if the mother is under the age of 20 and over 30, that the risks are greater if there are more than three children and if the children are born at intervals of less

than two to three years. In view of this, there is reason to wonder how much more could have been done to achieve the targets of the present population policies by simple methods of health and education, as well as the enjoyment of more equal rights of women with men and a more equal participation in development.

We have seen that little was done for the integration of women in the development effort during the first few years when the entire world community was trying to achieve the goals and objectives set forth in the International Development Strategy. At least nothing on achievements in these fields was included in the first review and appraisal of the Strategy which was made last year. On the other hand, it was precisely that review and appraisal which indicated that economic progress was almost totally absorbed by the too-rapid rate of population growth in some countries.



For this reason and owing to the new knowledge and understanding of a number of relationships (e.g. between population questions and over-all development, and between development, population and the status of women), an increasing amount of attention is being paid to the improvement of the status of women as well as all the socio-economic measures needed for that, including those related to health, nutrition, education and economic opportunities.

The World Population Year has done much in this respect and the World Population Plan of Action, hopefully to be adopted by the representatives of the governments in Bucharest in August, is expected to include various recommendations in this field. The Declaration on Population, adopted by the Second Asian Population Conference, held in Tokyo in 1972, did so already.

But a great deal of implementation is still needed at the national level for these recommendations to bring about any positive results. There will have to be action by the governments in the legal, social, political, economic and cultural fields.

The false assumption that needs to be eliminated in the first place is that questions related to the improvement of the Status and the situation of women are questions concerning solely women which should be solved by women only. They are not questions that affect the entire family and society at large. They cannot be solved by women only.

On the other hand, they are not measures taken against men, they are measures geared to bring

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about equality and to redress the lack of balance in every field. They are expected to improve the opportunities for men and women to act as partners for the benefit of their own countries and the international community as a whole.

The International Women's Year, 1975, and the various national, regional and international activities to be organized during that year, including the United Nations Conference to be held in Bogota, Colombia, will have a great impact on the assessment of the present situation. They will help find the obstacles hampering both the materialization of the equal human rights of men and women and the total development of the countries and the world, and which are due to the lack of participation of women in the total development effort.

The International Women's Year has three main objectives: (1) the equality of men and women; (2) the integration of women in development, particularly in the economic, social and cultural development, including improved opportunities for doing so; and (3) the increasing contribution of women to the development of friendly relations and cooperation among States and to the strengthening of world peace.

It is important that this year becomes a year of cooperation of men and women in order to achieve these goals, and that it be a year which stresses the importance of women's participation in decision-making in all fields - political, economic, social and cultural - and at the local, national, regional and international levels. It is a year for concerted national and international action by women and their various organizations for the creation of improved machineries at every level to increase women's participation in the promotion of its three main goals.

It should be the beginning of a new era when the total humankind joins in efforts to create a more human society, where all human beings - irrespective of sex - would enjoy the same rights and the same opportunities and where they would share the responsibilities in solidarity among the nations of the world.

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## CHURCH AND STATE IN KOREA

Seoul (EPS) - *Some 13 staff, officers and members of the Korean Student Christian Federation were among 54 student activists indicted May 27 on charges of sedition, attempted insurrection and violation of Presidential Emergency Measures Nos. 1 and 4. Under the latter, put into effect April 3, they are subject to punishments ranging from five years imprisonment to death. The following article, by a writer who prefers to remain anonymous, tells how Christians became involved in the current political struggle in Korea.*

Korean Christians have a proud tradition of opposition to Japanese colonial rule. Christians suffered much under the Japanese but were always in the lead against Japanese imperialism. After liberation, however, the situation changed.

Syngman Rhee and a majority of the men who gained control of the government were themselves Christian. The results were disastrous. Corruption, poor administration and oppressive policies became the trade mark of the "Christian" government. The Church's proud voice calling for justice and freedom and repentance was strangely silent.

When Rhee was finally overthrown, the involvement of Christian laymen and clergy in the evils of the Rhee regime was exposed. Korean Christians, especially the younger ones, were humiliated and demoralized.

The church became a quiet, passive part of society. Many churches turned to revivalistic or faith-healing activities and left problems of society strictly alone.

When the Park Chong Hi regime took over in 1961, there was no particular response from the churches. The church retained its right to have chaplains in the armed forces and the government took the initiative in setting up a system of "police evangelism" among prisoners and policemen. In return, government officials and the ruling party (DRP) had the ear of the clergy. Many a government programme or policy was publicized by Protestant clergymen.

Even when President Park in 1969 forced through an amendment to the constitution allowing the president a third time, little opposition was heard from the churches. Indeed a sizeable proportion of the church actively supported the government position.

As late as 1971 few people could have predicted the tensions that were to develop between government and church in the next couple of years. The primary cause of the present confrontation was the government's mistake of reverting back to the hated ways of imperial Japan: the people were barred from participation in government; secret police infested everything; people began to disappear; torture became a common practice; newspapers and radio broadcasts were censored. The government turned against its own people.

In October 1971 a State of Emergency was declared. All rights and freedoms were suspended. A year later a new constitution was declared. All vestiges of democratic political organization were eliminated, and authority in all matters was placed in the hands of President Park. The parallel to the colonial days under Japan was obvious. Even the name given the new constitution, YUSHIN, is a Japanese term meaning restoration.

The government's return to Japanese ways triggered a return to the anti-colonial posture of the Christian Church. The Korean government was depending upon a rapidly improving living standard

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to cover up the political moves toward dictatorship. They forgot, however, that living standards had risen under the Japanese too, but that had not endeared the government to the people. Furthermore Christians have a stubborn saying that "man does not live by bread alone, but by every word that proceeds from the mouth of God." For many Christians the word of God includes freedom from oppressive government.

If the government had not resorted to a Japanese colonial pattern, it is hardly likely that there would have been any trouble between it and the church. Once it was formalized the church began increasingly to find itself in opposition to the government.

### *Industrial Mission*

The first line of opposition came from a small group of Christian ministers and laymen engaged in industrial-urban mission. Industrial mission was begun in 1961. Its involvement in labour education, union organization and labour disputes brought it into frequent conflict with the government. After 1969, increased pressures by the employers and the CIA resulted in a long series of incidents where unions were broken and individual labour leaders were beaten. These deepened the tensions between government agencies and industrial mission.

In the mid-sixties industrial mission branched off into urban mission, and a small number of young ministers began to live among and help organize the large numbers of slum dwellers of Seoul. Again the authorities instead of attempting to secure the cooperation of these young Christians tried to suppress them. There were frequent arrests and constant intimidation.

The men of industrial and urban mission remained inside the structures of the conventional Presbyterian and Methodist churches. At meetings of pastors and church officers, and in the Sunday morning worship services they preached Christ and related stories about the sufferings of workers and the poor. They also told about police and CIA brutality.

Though few churches actively supported these men in the 1960s, when in the 1970s the government's dictatorship became visible for all to see, many church people had already heard of the injustices being perpetrated. At present there are about 25 men and women involved in urban and industrial mission, but their influence within the church has been considerable.

A second element in the present opposition of the church to the government is the Christian student movement. Until the late 1960s the students also tended to be quiescent, focusing on revivalism, worship or recreation. In the late 1960s a few students became related to the industrial mission movement and spent their summer and winter vacations working in factories. When urban mission began, a similar relationship with students was established. Thus increasing numbers of

church student groups became sensitive to social and political affairs.

At the same time government surveillance on campuses was increasing. Christians and non-Christians alike were incensed. Then in 1970 an incident occurred that gained nation-wide notice and confirmed Christian students in their determination to resist the government.

A young boy named Chun Tae Il burned himself to death in protest against the miserable sweatshop conditions under which he and his fellow workers were forced to labour. Chun Tae Il was a Christian, but when the Church and students planned to hold a funeral for him the government's Office of Labour Affairs stepped in and gave the boy a large state funeral. Students on several university campuses attempted to hold memorial services only to find their way blocked by large numbers of riot police. These two moves increased the bitterness of the students.

The State of Emergency Decree (October 1971), the Declaration of Martial Law (February 1972), and the new Yushin constitution (October 1972) were unilateral actions of Park Chong Hi, confirming what students had learned through the Chun Tae Il incident; Park Chong Hi's government had become dictatorial and oppressive.

### *Sunrise Service*

The first open anti-government action was taken on Easter of 1973. At the sunrise service Christian students circulated an anti-government prayer among the worshippers. Some two months later the instigators of this act were discovered and sentenced to prison terms. Of more symbolic importance to future events were the facts that the anti-government act took place at an interdenominational worship service; the leaders were students and young ministers involved in urban mission; and the man held responsible and sent to jail was a pastor of a large Presbyterian Church. Now all reaches of the Christian Church were involved.

From then on student demonstrations became epidemic. Successive demonstrations were held at Seoul National, Koryo, Yunsei, Ewha and several other universities. A goodly number of them were under the leadership of Christian groups. Church congregations and church student groups also made a variety of protest demonstrations. To the befuddlement of the authorities, these groups were not centrally organized. There were as many separate, independent groups as there were demonstrations.

Then in a dramatic and unprecedented fashion the government backed off one week before Christmas 1973. Students were released from jail; the hated chief of the CIA, Lee Hu Rak was fired (immediately after being fired the man disappeared and has not been heard of since); and the government asked for conversations with school and church leaders. Schools were closed down early to give the students time to cool

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off. A "thaw" seemed to be in the air, but not for long.

The conversations with church leaders proved a farce. The government wanted to make a gesture, but had no intention of actually listening.

Now a third element of the Christian community came to the fore. The older generation had not performed well under Sygman Rhee, but there had been a handful of dissidents. Now many of these older men joined the Cardinal of the Catholic Church and several leading non-Christian "elders" of the nation in a petition drive demanding that the entire Yushin constitution be withdrawn and the previous constitution reinstated.

To prevent the campaign from getting off the ground President Park declared a new state of emergency on January 8, 1974. Any opposition to or criticism of the Yushin constitution was punishable by 15 years in prison. Jurisdiction in such cases was handed over to special military courts.

Six Christian pastors and preachers were sentenced to 10 and 15 years of imprisonment. Two were church pastors, two were in urban mission and two were in industrial mission. They had deliberately signed a statement demanding the elimination of the Yushin constitution and the withdrawal of the January 8 state of emergency decree. The Korean Times report of the military court's final statement reads as follows:

*"The defendants had plotted rallies to demand the withdrawal of the presidential emergency measures in an effort to realize their political ambitions... To achieve their goals Kim Chin Hong and Lee Hae Hak tried to win over domestic religious leaders for their campaign and Lee Kyu Sang attempted to win over American missionaries to obtain support from foreigners..."*

The confrontation is no longer between the government and a few activist clergymen in industrial, urban mission. It involves the whole Christian community.

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## ACCOUNTING FOR HOPE - AN INTERIM ASSESSMENT

*Three years ago the WCC's Commission on Faith and Order initiated a study under the title "Giving Account of the Hope that is Within Us". At its next meeting, which takes place this month in Accra, Ghana, the Commission will discuss the results so far obtained. Dr Lukas Vischer, Director of the Faith and Order secretariat, talks to Jean-Jacques Bauswein about how the Churches have received the study and the new perspectives that have emerged.*

Bauswein: Could you first briefly explain what the study is about?

Vischer: It concerns the common witness of the Church. How can the churches witness together to the Gospel which it is their task to communicate? Divisions still persist but they have moved closer to one another in the ecumenical movement. They are doing many things together. But when it comes to a joint witnessing of the Gospel, they continue to go their separate ways. The 'Hope' study then is an attempt to break through this barrier and move towards a common confession of our faith.

The need for such an effort is obvious. In the long run the ecumenical movement cannot continue to limit itself to areas of practical collaboration only. The further the churches go in working together, the more urgent it becomes for them to be able to speak together of their faith and their hope. Otherwise faith and action will inevitably become separated. The ecumenical movement is in danger of being caught in a vicious circle. The churches cannot witness together to the Gospel. But as soon as there is an attempt to speak of the faith together, the churches object and remind us that they alone have the right to articulate the meaning of the Gospel in today's world. The ecumenical movement is therefore forced to confine itself to the sphere of practical collaboration. However, if it takes that collaboration seriously, the same churches object, saying the ecumenical movement lacks spirituality, and does not attach enough importance to theology. The 'Hope' study is trying to break out of this vicious circle.

We have tried again and again in ecumenical discussions to overcome the differences between the churches. We have tried to challenge the positions of the different confessions and clear the way for agreement. Several obstacles have been removed, and controversies which have divided the churches in the past have been settled.

Again and again we have seen that past differences need not divide the churches today. This is, of course, negative formulation, which reflects how difficult it is for the churches to witness to the Gospel together. But it is a big step. In fact, I would say that it is the step which will bring the ecumenical movement to completion, calling into question confessional positions is just a preliminary stage.

Bauswein: Are there any grounds for thinking that this step can now be taken?

Vischer: I am not sure. Possibly, the churches are not yet ready but the opportunity is always there. Whether they do it together or separately, all the churches have to ask themselves again how they can best carry out their task of proclaiming the Gospel today. Conditions have changed so radically that the previous articulations of the faith are quite inadequate.

The churches must try to answer the new questions

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# HOSTS TO CENTRAL COMMITTEE

Next month the Central Committee of the World Council of Churches will meet in Berlin (West) as guests of the Protestant Church of Berlin-Brandenburg. Numbering more than 2.1 million members, it is the largest church in the city. Cooperation with other Protestant churches is facilitated by the Ecumenical Council, to which the Roman Catholic Church sends observers (see page 11).

(1485) The Berlin State and Cathedral Choir has close links with the Protestant Church of Berlin. (1486) A wedding at a camp site. (1487) Many parishes organize services to mark the beginning of the school year. (1488) At Protestant diaconal centre in Spandau outside Berlin emotionally disturbed young people and the elderly live side by side. (1489) Urban mission is carried out in every part of town. (1490) A tea house is a gathering place for Jesus People. (1491) Bishop Otto Dibelius of Berlin served as a president of the World Council of Churches 1954-1961. (1492) Reunion of "confessing communities" May 23 at Philharmonic Hall. (1493) Synod of the Evangelical Church in Berlin. (1494) Kaiser Wilhelm Memorial Church, a famous landmark. (1495) Bishop Kurt Scharf at service inaugurating Serbian Orthodox Church in Berlin. (1496) Parish hall provides a place for quiet reflection in the heart of the bustling city.



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that are not yet taken into account in the traditional creeds and confessions. In recent years, an impressive number of churches have attempted to formulate confessions, or documents in the nature of a confession, for example, the Manifesto of the Bolivian Methodist Church, the Confession of the Southern Presbyterian Church in the USA, the South African Christian Council's message to the nation, the Declaration on Mission by the Evangelical Church of the Czech Brethren, and the many statements from Roman Catholic Bishops' Conferences on questions of faith and hope.

There is clearly a general awareness of the need to find new ways of expressing the faith. So why shouldn't this separate searching turn into a movement for common witness? Why must the churches continue to do their thinking within the framework of their own tradition?

### *A Diversity of Accounts*

Bauswein: How was the 'Hope' study planned and carried out?

Vischer: The study was deliberately begun at national and local level and not at international level. The Commission on Faith and Order did not immediately convene an international conference to formulate a creed or confession of faith, because we knew that such an attempt would not lead us very far. A confession of faith written today must spring from the Church's experience in all its diversity.

The Commission therefore sent out an invitation to churches, movements and groups asking them to draw up an expression of their faith together in their particular situation. How is the Church in the Soviet Union or in India to give account of its faith today? What does it mean to confess Christ in France, in South Africa, in the Philippines, in Brazil? We decided to wait for these answers before raising and dismissing the question of how we could arrive at one common account of the hope of the whole Church in the light of the diversity of different accounts.

Bauswein: How was the study received?

Vischer: Extremely well. It has been taken up in many different countries - over 40, in fact. It met with the greatest interest in churches which were already struggling to formulate an account of their faith. But it has also led to many new ventures. Let me mention a few. In some countries, the study was organized on a broad basis. Parishes, movements, groups were encouraged to try and give their own answer to the questions asked, and the results were to be evaluated at national level (France, Britain, West Germany, the GDR, South Africa and others). In other countries, individual groups were formed. Groups in Cameroun and Togo tried to define the meaning of Christ in the African context. Groups in New Zealand and Australia tried to formulate their confession of faith in a liturgy or a

prayer. However, most groups found the task more difficult than it seemed at first sight. They soon realized that considerable time and energy would be needed to cope with it. The study is therefore a long way from completion. It has only just begun.

Bauswein: What was the groups' experience with the study? Did they encounter many problems in the course of their discussions?

Vischer: The problems are far too numerous to be listed here. For example, almost all the groups had to discuss the significance of the Creed of the Early Church. Is our account of the faith simply a contemporary interpretation of an eternally valid confession of faith from the first centuries? Or should our articulation of the faith develop entirely out of the contemporary situation?

Some groups stayed very close to the Creed. They tried to paraphrase it or express it more clearly in the words of our generation. Some of these paraphrases, though based on the Creed, go far beyond the original formulation. I am thinking, for example, of the adaptations of the phrase "suffered under Pontius Pilate" which speak of Christ's love for the deprived and oppressed. Other groups moved much further away from the earlier creeds and confessions and struggled to find a new language. I think particularly of groups in Asia and Africa.

Another question many groups asked themselves was the form their confession of faith should take. Initially, most groups assumed that it must be a formal common statement or message. However, some soon came to realize that this was not the only way of expressing faith. Why must a confession always be a formal statement? Surely there are other and more effective ways? The history of the Church is full of such examples. Some of them were convinced they could only express their hope in the form of prayer. One group even devised a game about the New Man.

### *Only One Gospel*

Bauswein: You have frequently said that the Gospel must be expressed differently in different parts of the world. But there is only one Gospel. Isn't there a danger of this study leading to a fragmentation of the Gospel?

Vischer: Of course, the Gospel of Christ is one. I should not like what I have said to be misinterpreted to mean that the Gospel can be altered at will. But it is also true that each Church has to communicate the Gospel in the situation in which it lives. In formulating the message it must take account of the culture and the political and social situation of the society. Indeed the study stresses the importance of this. The intention is not to create a standard and colourless confession devoid of life and distinguishing features. The intention is to show the richness and diversity of the possible responses. The strength of the Gospel resides precisely in

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the fact that it speaks to all human beings in all cultures and situations.

It seems to me particularly important that this should be clearly understood today. Theological tradition has dominated the field for far too long. Instead of developing the diversity, it has tended to crush it. The study is an attempt to bring "a thousand flowers" into bloom in God's garden. This means that the older churches must be prepared to listen to what the younger churches have to say about Jesus Christ and their experience of him. The study has made it possible for a few first steps to be taken in this direction. Here I refer particularly to the report of a small meeting which took place in Bangkok at the beginning of 1973. (See Study Encounter 3/73, WCC Geneva) But there is still much to be done to enable us to draw fully on the richness and diversity of the many ways of expressing faith.

For European theologians this does not just mean listening, but drawing conclusions. When Europeans engaged in theological reflection in the past there was always a temptation to think they were doing so for the whole world. Today they have to learn to be content with a more modest role. They have to confine themselves to being Europeans and reflecting on the significance of the Gospel in their own European situation. It is essential that the Church should be one. But unity cannot be determined by one part of the Church alone. Each must reflect on the Gospel in his own place and be accountable in his witness to the whole fellowship. Many disagreements and uncertainties in contemporary European theology could be resolved if this more limited task and responsibility were consistently fulfilled.

Bauswein: But how is such diversity to be held together?

Vischer: Solely through greater understanding and awareness that the common basis of our faith is the Gospel of Jesus Christ. The greater the diversity, the greater the importance of this unshakeable common basis. This is why it is so vital that we should be able to witness together to the love, the suffering, the resurrection and the Lordship of Jesus Christ. He is our source and inspiration long before we are able to say or communicate anything at all about Him. However varied our accounts of our faith, they have one thing in common: He is the centre of our commitment.

Unity is also preserved if all parts of the Church accept the discipline of mutual correction and exchange. Diversity will not lead to fragmentation and disintegration if each separate part of the Church knows that in its witness it is accountable to the whole Church.

Bauswein: The study seems to assume that the Church is sustained by hope. Is this assumption correct?

Vischer: You are right to ask this question. The two words "within us" did indeed present considerable difficulty for several groups. The study is not intended to stimulate a purely theoretical discussion on confession and witness. It is meant as a challenge to personal response. What is the hope that is "in you"? Posed directly, the question caused considerable embarrassment to many groups, particularly in Europe and North America. They suddenly discovered that it was extremely difficult to give an answer. This wasn't just a difficulty in finding the right words. The quandary went much deeper. The hope they were being asked to account for was itself elusive. They would have found it much easier to formulate a comprehensive statement of their problems!

But I think the value of the study lies precisely in this personal challenge. The hope spoken of in I Peter is not an innate characteristic. It is not in us by nature, but is placed in us by God's action in Christ. Therefore, if we were to speak of the hope that is in us by nature, we might in fact speak of hopelessness. To speak about hope presupposes we can turn our eyes away from ourselves. We need a new spiritual orientation to reach an answer.

Bauswein: When is the study to be completed? How will it contribute to the next Assembly of the WCC?

Vischer: As I have said, the study has scarcely begun, so I cannot say when it will be concluded. At any rate, not before the next Assembly. I hope the Assembly will provide an opportunity to evaluate the results achieved up to that point and indicate some new ideas for the future. The theme of one of the six sections at the Assembly will be "Confessing Christ Today". The study will contribute to that topic.

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## PIETY AND POLITICS

Berlin (EPS) - Simply by turning on the radio on a Sunday morning and switching from station to station, anyone in Berlin can broaden his ecumenical experience. It is possible to listen to talks given by religious communities which have no real roots in the German tradition, take part in an evangelical morning service, or follow a Roman Catholic mass direct from the studio. Another station may be broadcasting live from a service being held by one of the smaller denominations. These are all programmes originating in West Berlin. The German Democratic Republic also broadcasts a Sunday morning service.

Having heard all this, the listener is often unable to identify the particular denomination in which the respective services were held, their



identity over and against other communities. The churches co-exist, and attempts are being made to establish closer links.

This is not easy in a city where one religious tradition is overwhelmingly predominant. Almost two-thirds of West Berlin's 2.1 million inhabitants belong to the Evangelical Church (which is a giant reduction from previous years), roughly 12 per cent are Roman Catholics. Only 3 out of every 100 belong to other Christian churches. Of these, many are foreigners, in particular Greeks and Yugoslavs who adhere to the Orthodox faith. More than 17 per cent of the population of West Berlin is non-Christian, many of whom are Moslem workers from Turkey and the Arab countries. The Jewish community has 5,200 members. The Christian Churches collaborate in the Berlin Ecumenical Council, in which the Roman Catholic Church holds observer status.

Although inter-denominational friction is rare, an internal church dispute brought Berlin into the headlines in the first half of 1974. The Evangelical Church, a Union church which brings together the Lutheran and the Reformed traditions, is going through intense internal tension about what it means to be a Christian today and therefore the appropriate task of the Church. Differing experiences of life and faith are in question as is the World Council of Churches and its activities. On the one hand, there is a receptive and open mind towards the world ecumenical movement; on the other, strong reservations which sometimes amount to a total rejection of everything which does not correspond to the theological principles of one's own church. Both these attitudes exist here, within the same church and sometimes within the same congregation.

### *The Background*

Everyone who reads a newspaper knows that Berlin (West) - as it is officially called - has a special status. The city is surrounded by the territory of the German Democratic Republic, a state with a socialist system of government - whereas West Berlin itself has close links with West Germany. It is not, however, under the direct rule of the Federal Republic. Sovereignty is jointly exercised by the U.S.A., Great Britain and France. This is a relatively new status in the mind of the West Berliner.

The number of old people in West Berlin is particularly high. They not only knew Berlin when it was undivided - for them it was once the centre of the former German Empire. They can remember the glory and the terror of the German metropolis: Berlin as an international city, the centre of middle-European culture and politics, and Berlin as a city of fear from which the Nazi terror spread out over Germany, descending like a curse onto the neighbouring countries of Europe. Now, after all the bombs and the capitulation of Hitler's Empire, Berlin, occupied and divided as it has been, is still, for them, one city - the centre of their world.

Even when links with West Germany were cut off in 1948/49, the people of West Berlin were allowed to travel freely into the eastern part of the city, later to become the East German capital, and into the surrounding district. The process by which they became enclosed in present-day West Berlin developed only gradually over the period up to 1961 when East Germany finally closed its borders around West Berlin. Visits became impossible for most of the city's inhabitants.

One may criticise, but it is nevertheless an important fact that the older generation of this city has learned to regard change as negative. This makes them fear it. They are highly skeptical of positive developments of the kind which began after the Four Power Agreement and the treaties between East and West Germany were concluded in 1972. The experiences of a lifetime have confirmed them in the belief that what one has must be defended. They look first for the danger in anything new or strange. The same is more or less true of those for whom the first fifteen difficult years after the war were formative, whether they were born in Berlin or came there from East Germany or the Federal Republic.

The sense of being threatened, and the urge to shut oneself off from the outside world, remaining within the confines of one's own protected way of life, is characteristic of this generation of West Berliners. But they also know that isolation is fatal. One cannot simply retreat into an island of self-sufficiency, far removed from world events. An open-minded policy is necessary if problems are to be solved.

This last attitude is shared by the younger generation and the new citizens of West Berlin of the sixties and seventies. They have learned to regard their life on an island as the norm, but they are not happy about it. They are against defensive isolationism, and in favour of rediscovering the outside world, including the German Democratic Republic. Their experience of change has been positive and this influences their general outlook.

### *The Impact on the Churches*

These different backgrounds and influences are crucial in the life of the churches, especially in the ecumenical debate going on in Berlin. Our citizens are not noted for their piety; congregations here are always smaller than those in lesser towns or in rural parishes. But in the minds of many, and in particular the older generation, there is an implicit and unquestioned assumption that the Church is bound up with, and on occasion defends, their own interests. As an example of this, one could cite the life of Bishop Otto Dibelius, who was head of the Evangelical Church in Berlin-Brandenburg from 1945 to 1966. This meant that he was also responsible for Christians in the East German capital and the surrounding area. But it was evident to everyone that he identified himself with the life and affairs of West Berlin.

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By his pronouncements and his actions he revealed his belief that the West was the centre of the Christian faith and that the Evangelical Church in Germany was one of the cornerstones of Western society. Up until 1961, Dibelius was also one of the Presidents of the World Council of Churches, and he passed on the thrusts of the ecumenical movement, heavily influenced as it then was by the churches of Western Europe and North America, to the religious community of the city. Recent conflicts and misunderstandings as to the nature and purpose of the World Council can be traced back to this source.

Bishop Dibelius belonged to the Confessing Church which, at the time of the struggle against national socialist "German Christian" heterodoxy in the Hitler era, took its stand on the Church's duty to obey only Christ and His Word. The lessons of that struggle, as experienced by the Confessing Churches, influenced the men who hold high office in the Evangelical Church in West Berlin today. These include Dibelius' successor, Bishop D. Kurt Scharf, a former member of the synod of the Confessing Church which in May 1934 made the Barmen Declaration - the foundation of the Confessing Church and of Church reconstruction during the post-war period.

But these men no longer control events, and the legacy of the Confessing Church is showing itself in different ways. One group concentrates on purifying reformed doctrine, stressing the freedom of the Gospel from foreign influences, ideologies and political claims. The other places more emphasis on the political responsibility of Christians and on the power of the Gospel for change in the service of man and society.

Many younger theologians who did not live through the Church's years of struggle take the second approach which determines the thinking and activities of large numbers of the young and middle-aged in Church communities. They are opposed by a group which appears to be less political. They stress that by engaging in the struggle for social justice the Church is deriving its inspiration from sources other than the Gospel, and granting ideologies like marxism an importance which belongs to the Gospel alone.

The debate is being carried on with renewed vigour within the context of preparations for the meeting of the Central Committee of the World Council of Churches which is due to take place in West Berlin in August 1974. Large numbers of church members and individual working groups have interested themselves in the aims and activities of the World Council, and are looking for ways of carrying what is happening in the ecumenical movement over into their own sphere of activity. However, it is their opponents who are receiving the publicity. On Ascension Day, the "Conference of Confessing Communities in the Evangelical Churches in Germany", a group representing evangelical tendencies within the Churches in the Federal Republic and West Berlin, called a congress in Berlin, and subsequently issued a statement known as the "Ecumenical Declaration

of Berlin", which the authors felt to be of similar importance to the Barmen Declaration.

The Berlin Declaration accuses the World Council of Churches of encouraging "ungodly humanism which makes an idol of man" within the Church and alleges that the leaders of the ecumenical movement make use of the Bible to justify false doctrine. The World Council of Churches is said to be in the process of "replacing Jesus Christ with the false image of antichrist".

This cry of alarm did not meet with the response its authors had hoped for. Admittedly, it is an indication of the fear of change and the desire to preserve the status quo. The international ecumenical movement is felt to be an incursion of the unknown and therefore a threat. But the emotional criticism levelled against the WCC appears to have met with more disapproval than acceptance, which is not to say that people are uncritical.

The Central Committee can assume that its discussions will be followed attentively by members of the Evangelical Church and the other churches. Critical questions will be asked. But the committee members can also expect to find great readiness to learn and make discoveries, a willingness to give serious consideration to the knowledge and experience of Christians from other countries and to incorporate these insights into a local church tradition.

The Ecumenical Council in West Berlin has rejected the evangelical Declaration of Berlin as an attempt to harden attitudes and increase polarisation within the Church. The Council has urged all Christians in West Berlin to take advantage of the open meetings of the Central Committee and the presence in the city of so many Christian visitors from around the world. People have been challenged to abandon prejudice and to find out about the work of the World Council of Churches, while getting to know its decision-makers through talks and discussions. The appeal has been made in the hope that the distorted picture of the functions and activities of the World Council can be corrected.

Reinhard Henkys  
Protestant Press Center, Berlin

(See "Host to Central Committee" pp. 8-9)

A deputation of 19 U.S. church leaders will leave for Moscow next month for a round of talks with churchmen in the USSR. Next February an ecumenical group headed by His Holiness Patriarch Pimen of the Russian Orthodox Church is due to visit the United States. This is the third time church leaders of the two countries have exchanged visits to discuss their differences and areas of agreement. Members of the American deputation are affiliated with 13 different communions; among them are the executive heads of five denominations and the National Council of Churches.

## HUMAN LIBERATION SEEN AS GOAL BY WOMEN AT SEXISM CONFERENCE

West Berlin (EPS) - Women in all countries experience oppression because of their sex. But through divine and human action they see hope for the creation of a more human society.

This was the conclusion reached by 154 women attending the international consultation on "Sexism in the 1970's" convened here June 15-22 by the World Council of Churches. Hosts for the occasion were the Church Women's Federation of Germany.

The most broadly representative group of church women ever assembled, the meeting drew participants from 49 countries. A concerted effort had been made to have an equal number of women from each continent. Members of parliament, barristers, psychologists, social workers, teachers, theologians and church workers shared experiences of discrimination and mapped strategies for eliminating it in church and nation.

At first, differences of tradition, theological orientation and life situations in the First, Second and Third Worlds seemed insurmountable. Women from poor countries said it was useless to talk about sexism when people were starving to death. Women from countries with totalitarian governments said: "Our husbands do not oppress us because they are in prison. The liberation of all humanity is our goal."

First World women pleaded for the rights of single women and those who chose alternative life styles instead of the nuclear family. They charged that existing forms of theology are often oppressive to lay people and especially to women. Because theology is considered a field for experts, lay people are deprived of contributing their insights into the meaning of faith.

Theologian Nelle Morton of the USA traced the roots of sexism to the patriarchal system, which structured society by sexual stratification. Using gender-stereotyped images, it created a master/servant mentality that in time spawned racism, sexism, classes and castes, she said.

Yet the group discussing theology saw signs of hope in the attempts by women at the consultation to understand each other and to reach out for "the fruits of a reconciled and reconciling life" in Jesus Christ. "We long to catch a new vision of what it means to be fully human in Christ," they said.

Judge Annie Jiagge of Ghana summed up the consultation in these words: "We grew together and discovered that the pain of sexism is the pain of injustice. Discrimination and oppression are two sides of the same coin. Once participants had identified the problem, women from the developed world and those from the developing world talked about the same thing from different angles.

"Sexism has wider dimensions than being tied to housework. Our own liberation is meaningless unless it is linked with the liberation of people all over the world," she concluded.

Judge Jiagge praised participants for realizing that if anything was to be done, women had to do it. "In one short week," she said, "we've grown and matured politically." She urged participation in national committees on the status of women which are now preparing for International Women's Year - 1975.

Frau Liselotte Nold of the Federal Republic of Germany said she was pleased to find women are working in their own way in theology. She hoped they would have the courage to break up the structures of systematic theological thinking so as "to bring the good news of love to people. We need theologians to people".

### Final Actions

In connection with International Women's Year, the consultation recommended a special project be directed towards women suffering from the worst conditions of housing, health and nutrition. One possibility might be a world-wide effort to provide adequate drinking water for all women.

Three sets of recommendations were drawn up. One set, addressed to the World Council of Churches, was primarily theological. It called for a study on "God-language", drawing on liberation theology and indigenous theology to speak about the action of God in ways that communicate to all races, sexes and cultures. Another recommendation sought funds for the theological education of women and participation of women from all six continents in the theological study commissions of the World Council.

Guidelines to eliminate sexist language, concepts and imagery from all speeches and documents circulated at WCC meetings were strongly recommended. It was also suggested that committees responsible for Bible translation be asked to correct "sexist errors" in Scripture translation. Participants at West Berlin were asked to eliminate sexist language from nationally prepared booklets for the Fifth WCC Assembly.

A second set of recommendations, addressed to the 267 Protestant, Anglican and Orthodox churches belonging to the WCC, stressed the need for educational programmes. These should make women aware of their potential as persons, as leaders in Church and society, and stress roles other than those of wife and mother. Men should be helped to recognize woman's right to a creative life of her own and man's responsibility to share in household tasks.

A strong plea was made for the Church to re-examine its attitude towards single women, unmarried mothers, divorcees, and widows and to provide opportunities for "partnership for these often overlooked groups".

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Churches were asked to set up counselling centres or programmes staffed and directed by both women and men to advise on problems arising out of altered relationships of women with other persons and with society as a whole. "It should be recognised that clergy need training for family life education, counselling and varied life styles," the report said.

A key suggestion called on the churches to change their structures radically and open all service opportunities including ordination to women. "In bringing women into positions of responsibility and leadership, true partnership would be achieved in the mission of the Church," it said.

Women's organisations were asked to back protective legislation for domestic workers, to combat the economic exploitation of women, to condemn advertising that perpetuates stereotyped images of women, and to eliminate discriminatory content and language from teaching material.

Individual participants and their organisations should press for an end to exploitation by multinational companies, and should work for legislation guaranteeing equal opportunities in education, training and employment. To implement these numerous suggestions, a permanent WCC Commission on the Status of Women is needed, the consultation said.

During the seven-day consultation the following gave major addresses: Dr. Philip A. Potter, general secretary of the World Council of Churches; Mrs. Helvi Sipilä, assistant secretary general of the United Nations with responsibility for social and humanitarian matters; Mrs. Rahantavolona Andriamanjato of Madagascar; Dr. Magdalene Hartlich, M.D. of Tübingen, Germany; Frau Christa Lewek, East Berlin; and Nelle Morton. Chairing the consultation were Miss Pauline Webb of London, vice chairman of the WCC Central Committee, and Frau Gudrun Diestel of Stein, Germany.

(See photos inside cover and back page)

EPS

## NEWS ROUND-UP

Geneva (EPS) - Theology was in the forefront of ecumenical news last month due to a consultation of 25 Orthodox theologians who met in Budapest to examine the theme "Confessing Christ Today". They were eager to prepare an Orthodox contribution to the Fifth Assembly of the World Council of Churches, which will have this as one of six major topics to be discussed in sections.

"The act of confessing reveals the truth of Christ", said one group report. "By the dynamic process of transformation by the Holy Spirit, Christians are helped to free themselves from enslaving passions and open themselves to communion

with God and men. Thus they are called in this world to make a contribution to development and progress. More than ever today the world demands that we be a confessing Church".

The consultation was organised by Prof. Ion Bria, secretary for Orthodox studies and relations in the WCC's Commission on World Mission and Evangelism.

The need for common witness by all Christians was underlined at the annual meeting of the Joint Working Group between the World Council of Churches and the Roman Catholic Church. Meeting in Venice the working group examined with interest the results of a survey on ecumenical developments in 20 countries. It showed the importance of cooperation taking place at local and regional levels.

Reporting on the meeting, Dr. Lukas Vischer of the WCC staff said: "Our discussion and the survey seem to indicate that in the future the main emphasis of the JWG must be on common witness, the unity of the Church and development and peace."

● First grants to Laos totaling \$352,000 were voted by the board of the Fund for Reconstruction and Reconciliation in Indochina when it met in Vientiane recently. They will help to rebuild village churches so that the Evangelical Church of Laos can take part in the country's rebirth; resettle refugees displaced by the war; and start small agricultural projects at village level. The action was approved after board members heard a presentation of needs by officials of the Ministry of Planning in the newly formed Government of National Union.

● After a 10-year period of preparation, the Middle East Council of Churches (MECC) was inaugurated last month in Nicosia, Cyprus. Some 90 delegates from 20 churches adopted a constitution for the new council, which incorporates Eastern Orthodox, Oriental Orthodox, Protestant and Anglican churches. The next 18 months is seen as a transition period in which to determine priorities. An extraordinary general assembly will then elect staff and departmental committees.

The Rev. Albert Isteero of the Coptic Evangelical Church was named general secretary of MECC. A 15-person Executive Committee (five members from each confessional family) will coordinate the council's work between assemblies, to be held triennially.

● Church leaders, economists and political scientists from Africa and the Middle East met together in Cairo, June 18-23. The general secretary of the All Africa Conference of Churches, Canon Burgess Carr, and the general secretary-elect of the Middle East Council of Churches (MECC), the Rev. Albert Isteero, were present together with a wide range of Orthodox, Protestant, Anglican and Roman Catholic participants.

A meeting of this kind between representatives of the two regions was an important landmark, partly in terms of exposing interlocking concerns for economic development, political self-

(more)

determination, peace and justice; but also, not least, in terms of acknowledging common roots in Christian faith and shared response to the spiritual challenges faced in these areas today.

Issues such as the re-discovery of cultural identity, solidarity with freedom struggles and involvement in dialogue with Middle Eastern and African Muslims were all opened up. An appeal was launched to stop the killing of the Palestinian population in southern Lebanon and to support the Organisation of African Unity, the Arab League and the UN in securing the right of self-determination for the Palestinian Arab population.

● While international migration is a fact of society as old as nation states, the movement of peoples across national boundaries is today creating many problems both in countries of origin and in receiving countries. The World YWCA, alarmed at the increasing complexity of these problems, particularly as they affect women and girls, called a consultation on International Migration. The 29 participants from 25 countries and all continents had studied conditions in their own countries before coming to Geneva to discuss unaccompanied women migrants, conditions of employment and family life, the problem of illegal migration and returnees. During the consultation they heard representatives of the UN, UNESCO, ILO and nongovernmental organisations.

A statement from the consultation was submitted to the Commission on Migrant Workers at the 59th session of the ILO. It calls for greater recognition of the migrant woman and her specific needs in the provisions of the new ILO instruments relating to social and economic conditions of migrants.

● The Community Development Service of the Lutheran World Federation meeting in Porto Alegre, Brazil last month approved 38 new projects with a total value of US\$ 3.9 million. These new pro-

jects bring to 564 the total number of projects approved since CDS was created in 1962. The total cash value of these amounts to \$53.8 million.

● Major changes in the staff of the National Council of Churches USA were announced last month. Mr. James MacCracken was relieved of his duties as director of Church World Service effective immediately. In making the announcement Dr. Eugene L. Stockwell, associate general secretary for overseas ministries, said: "There are no questions of personal integrity at stake. In this time of increasing distance between the rich and poor nations we keenly feel our worldwide responsibility for Christian witness and service". The intention is to bring greater unity to witness and service both in the Division of Overseas Ministries and in the NCC as a whole.

Five other staff members were given early retirement: Dr. David R. Hunter, deputy general secretary; Dr. H. Leroy Brininger, associate general secretary for administration; Dr. J. Allan Ranck, associate general secretary for programme planning; Dr. Donald F. Landwer, assistant general secretary; and Mr. Fletcher Coates, director of the Department of Information.

The changes were to implement the new structure and management style voted by the NCC General Assembly in December 1972. "The total staff of the council must be so constituted as to facilitate deployment of staff by the general secretary", said the document approved at that time.

In the new structure there will be three associate general secretaries heading programme units and a fourth will be responsible for relations with the NCC's 31 Protestant and Orthodox member churches. There will also be a director of communication responsible for news and a director of interpretation.

EPS

## PERISCOPE

### Urgent Priority in Jamaica

A programme of nationwide evangelism was given top priority by the Jamaica Council of Churches at its annual general meeting last month. The Commission on Evangelism was asked to prepare a programme that would speak to the distress of people and bring them into touch with the transforming nature and power of the Gospel. Guidelines for action were requested by next November's half-yearly meeting in Kingston.

### Ecumenical First for Poland

The Polish Ecumenical Council recently held its first official meeting with the Committee for Ecumenical Relations of the Roman Catholic Church. Such contacts will be continued on a quarterly basis in future. Another important event was a visit from an official delegation of the Ecumenical Council in Czechoslovakia.

### For the "Poorest of the Poor"

Asian church leaders are determined to find ways of ensuring that money spent on aid goes directly to those in greatest need. At a recent consultation in Hong Kong convened by the World Council of Churches and the Christian Conference of Asia, it was suggested that national councils of churches set up special

development commissions including both those working among the poor and NCC members. "We want a moratorium on funds for the middle-class bourgeoisie", C.I. Itty of Geneva told the 80 representatives of Asian councils and churches.

#### Priesthood for Women

The annual Synod of the Anglican Diocese of Toronto favoured the admission of women to the priesthood by a vote of 248 to 211. During a 2½ hour debate the Rev. Graham Cotter warned against further delay saying: "The Roman Catholics will be ordaining women bishops and popes before we get around to women priests".

#### Ethiopian Relief Is YWCA Concern

With funds from women in Australia, the YWCA of Ethiopia has purchased cotton cloth and made hundreds of dresses for destitute women in the drought-affected areas of their country. After a YWCA team toured the area "Radio Voice of the Gospel" broadcast interviews they made to alert the general public to the plight of Wollo inhabitants. To rehabilitate some of the widows now residing in shelters, it is hoped to develop cottage industry if funds can be found. Youth members of both YWCA and YMCA are playing an active part in relief efforts.

#### Hungary's Baptists

Ten new Baptist churches have been started in Hungary during the past three years. The Baptist Seminary is cooperating with several Free Churches in offering a three-year correspondence course to train lay preachers unable to go to college. Now granted equality with other denominations, the Baptist Union is a member of the Ecumenical Council of Hungary and of the Hungarian Bible Society.

#### People in the News

New secretary of the Consultation on Church Union in the USA is the Rev. Dr. Gerald F. Moede, 44, church union expert on the staff of the World Council of Churches' Faith and Order Secretariat. He goes to Princeton, New Jersey in September to take over his new duties assisted by the Rev. Dr. John H. Satterwhite, an African Methodist Episcopal Zion clergyman who teaches at Wesley Theological Seminary, Washington, D.C.

--Union Theological Seminary in New York has announced the resignation of J. Brooke Mosley, 58, as president. Before going to Union in 1970 he had been bishop of the Episcopal Diocese of Delaware and a top officer of his denomination.

--Dr. Emerito Nacpil of the Philippines is the new director of the Association of Theological Schools in Southeast Asia and dean of the South East Asia Graduate School of Theology. He succeeds Dr. Kosuke Koyama who has joined the faculty of religion at the University of Otago in Dunedin, New Zealand. Dr. Nacpil has been president of Union Theological Seminary in Manila.

--Dr. Alex Boraine, a Methodist minister, has been elected to Parliament in South Africa. He has been president of the Methodist Conference and is on the executive of the South African Council of Churches.

--Jonani Luwum, 50, was consecrated on June 9 as Anglican Archbishop of Uganda, Rwanda, Burundi and Boga-Zaire succeeding the Most Rev. Erica Sabiti who retired for health reasons. The new archbishop said he intends to work hard to strengthen the spiritual life of the church and encourage members to accept responsibility for spreading God's word.

#### Presbyterians in USA Receive Union Plan

Meeting together for only the second time in this century, delegates from the 2.8 million-member United Presbyterian Church and the 900,000-member Presbyterian Church U.S. (Southern) voted to receive for study a plan that could reunite them by the end of this decade. The general assemblies of the two churches were held simultaneously in Louisville, Kentucky so that a joint session would be possible.

Earlier the Southern Presbyterians had elected their first black moderator in the church's 113-year history. He is the Rev. Dr. Lawrence W. Bottoms, 66, of Decatur, Georgia who formerly served on the denomination's Board of Church Extension. The new moderator of the United Presbyterian Church is the Rev. Robert C. Lamar of Albany, New York, who has been co-chairman of the Joint Committee on Reunion.

#### Communications Bodies to Merge

Both print and broadcast media will be included in the new international church-related communications body endorsed last month in Montreux by the Central Committee of the World Association for Christian Communication (WACC). Plans call for the linking of the broadcast-oriented WACC with the Agency for Christian Literature Development (ACLD) in 1975. The Central Committee also approved 33 communications projects in 22 developing countries and will seek US\$ 995,376 to fund them. Neville D. Jayaweera of Sri Lanka was appointed associate director of WACC with responsibility for its department of church-related communication. A new executive director is being sought to replace Dr. Philip A. Johnson who leaves the end of '74 to head the Council on Religion and International Affairs in New York City.



1497



1499



1500



1501



1498

(1497) The large Protestant diaconal centre "Evangelischen Johannesstift" near Berlin offered ideal facilities for Consultation on Sexism. (1498) UN's Helvi Sipilä addressed public meeting in Berlin. (1499) Cross-section of participants. (1500) Brigalia Bam (right), consultation director, with Dutch broadcaster. (1501) Two university teachers: Dr. Bolanle Awe (Nigeria), Mrs. Anna Marie Aagaard (Denmark).



This is a monthly edition of the Ecumenical Press Service under the auspices of: World Council of Churches · World Alliance of Young Men's Christian Associations · World Young Women's Christian Association · World Student Christian Federation. The aim of "This Month" is to keep its readers informed of trends of thought and opinion in and about the churches and Christian movements. The organizations are not responsible for the opinions expressed. "This Month" may be freely reproduced with acknowledgement. Cables "OIKOUMENE" Geneva, Tel. 33.34.00, Telex 23 423, 150 route de Ferney, 1211 Geneva 20 Switzerland. U.S. Enquiries: WCC, 475 Riverside Drive, New York 10027.



# Ecumenical Press Service

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## HARRY DANIEL RELEASED FROM DETENTION

Geneva (EPS) - The Rev. Harry Daniel, 49, Associate General Secretary of the Christian Conference of Asia, was released July 9 following two weeks of detention by military police in the Philippines. He arrived in Singapore around noon on July 10. Together with several staff members of the National Council of Churches in the Philippines (NCCP), Mr. Daniel was arrested in Manila on June 26 and imprisoned without charge in Camp Cramie.

The NCCP's general secretary, the Rev. LaVerne Mercado, was released earlier but remains under house arrest. Two US missionaries doing rural community development work, the Rev. and Mrs. Paul E. Wilson, have now been released and are making a voluntary departure from the Philippines. Other NCCP staff members are being questioned.

Two cables had gone from the World Council of Churches to President Ferdinand Marcos expressing serious concern at the arrest and detention of the church leaders. The latest, which went July 9, asked the Philippines president to intervene personally to obtain the immediate and unconditional release of Mr. Daniel.

The National Council of Churches in the USA had also sent a protest to President Marcos, to the US Ambassador to the Philippines, William Sullivan, and to Secretary of State Henry Kissinger.

Mr. Daniel, an Anglican priest with Indian citizenship, worked for the World Council of Churches in Geneva from 1970 to 1973 as urban/industrial mission secretary in the Commission on World Mission and Evangelism. He had previously been presbyter-in-charge of St. Mark's Cathedral, Bangalore, India and urban/industrial mission secretary for the regional council of Asian churches.

Mr. and Mrs. Wilson, former residents of Florida, had gone to the Philippines at the invitation of the NCCP and under the auspices of Agricultural Missions Inc. and the Christian Church (Disciples of Christ).

EPS

PUT A BRAKE ON CONSUMPTION,  
BUCHAREST URGES RICH NATIONS

Bucharest (EPS) - In light of the acute world food shortage and fast-dwindling natural resources, a new "asceticism" and a true sharing of foodstuffs is needed if humanity is to survive.

Sounding the call for a substantial reduction in consumption by rich countries were 130 technologists, scientists and theologians from 40 countries who met here from 24th June to 2nd July.

They convened at the invitation of the Church and Society Department of the World Council of Churches. Their goal was to finalize a five-year study on the future of humanity in a world of science-based technology.

One recommendation called for the creation of large, internationally controlled food reserves at strategic spots around the world. To be financed by profits made by oil-producing countries plus some of the US\$ 300 billion spent annually on armaments, these food reserves would provide a cushion for use in times of drought.

No speed-up in food production by Third World countries will solve the crisis, the conference warned. The churches must set an example by new life styles characterized by frugality and emphasis on the quality of life rather than the possession of more and more things.

The conference called for the development of non-polluting sources of energy such as solar energy, winds and tides. A lengthy debate took place over the degree of risk involved in the widespread proliferation of nuclear power plants. Scientists themselves disagree, it was noted. After listing the pros and cons of nuclear power, the conference asked the World Council of Churches to initiate a study of the major moral, economic, social and scientific implications of the extension of atomic energy plants throughout the world.

Recalling that science and technology should serve and not alienate people, while ensuring a life of dignity and justice for all, the participants put major emphasis on the equal distribution of resources and effective sharing of power among all the nations.

On the population explosion and the rural exodus, the conference predicted 50% of the world's people would live in urban areas by the year 2000. If strenuous efforts are not made now to decentralize industry, improve public services and living

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conditions in rural areas, mammoth towns of 40-60 million inhabitants will be a "terrible reality" tomorrow, they predicted.

As administrators of the earth, Christians must practice restraint, live simply and exercise compassion and a sense of community life that enables them to be available for others, the conference concluded.

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### CHRISTIAN RIGHTS IN JERUSALEM STRESSED

Geneva (EPS) - Dr. Charles Helou, former President of Lebanon and currently an adviser to the government, underlined Christian opposition to the process of "judai-zation" of the Holy City of Jerusalem during a recent visit to Geneva.

In an interview with INTERVOX, the ecumenical taped information service, he said the United Nations has passed a whole series of resolutions condemning Israel's action in Jerusalem. The Vatican has issued a clearly worded statement of its position. And the World Council of Churches has noted that the Christian holy places in Jerusalem and neighbouring areas belong in the greatest extent to member churches of the WCC, specifically the Eastern Orthodox and Oriental Orthodox, and are also of concern to other Christians.

"Christians cannot accept that Jerusalem be entirely under Israeli domination", said Dr. Helou, who is himself a Maronite Christian.

Asked how he visualized the future of the Holy City, he replied: "The implementation of the UN resolutions gives a reasonable answer. First the Arab territories occupied in 1967 should be evacuated. This would automatically place Jerusalem [East] and the right bank of the Jordan under Arab rule. Whether this rule is exercised by Jordan or the Palestinian leaders is less important than the restitution of the city - in any case the Arab sector of the city - to its rightful owners", he said.

During his visit here Dr. Helou conferred twice with Dr. Philip A. Potter, general secretary of the World Council of Churches. He welcomed the position taken by the WCC in regard to Jerusalem. The most recent expression of this was a resolution passed last month by the Commission on Inter-Church Aid, Refugee and World Service asking Dr. Potter to deploy all his efforts in peacemaking in the Middle East and continue consultations with WCC member churches, especially those most directly concerned, on problems regarding the future of Jerusalem.

EPS 

BROAD ECUMENICAL SPECTRUM AT  
FAITH AND ORDER COMMISSION

Geneva (EPS) - A Nigerian Anglican, a French Roman Catholic and a Sri Lankan Methodist will all give their account of Christian hope when the Faith and Order Commission of the World Council of Churches meets in Accra, Ghana later this month.

Speaking on the theme of the meeting will be Mr. Bola Ige, a barrister who formerly served in the Western Nigerian government; Father René Marlé of the Catholic Institute of Paris; and the Rev. S. Wesley Ariarajah, a Methodist pastor. An American Orthodox theologian is also expected to make a contribution.

Following these major addresses the 130 commission members (theologians, church leaders and lay people) will meet in small groups to investigate various expressions of hope. Such topics as "Confessing Christ in African contexts", "Expressing hope through involvement in society" and "Christian hope and political hopes" will enable them to identify specific areas for future exploration. Their goal is to see whether the "hope" study which has been carried on by more than 40 groups at work in different parts of the world gives any new vision of the Church as one confessing community.

A second topic due to receive attention from the commission meeting July 22 to August 5 at the University of Ghana is "The Unity of the Church". Building on the classic statements from World Council of Churches' assemblies, as well as the Salamanca consultation last year, the commission will try to pinpoint next steps towards unity.

Valuable information is also expected from a small consultation of Africans, sponsored by the All Africa Conference of Churches and the Faith and Order Commission, to look at union negotiations taking place in Africa.

Addresses on unity are scheduled by Dr. John Deschner of Dallas, Texas; Prof. V.C. Samuel, an Orthodox theologian of Ethiopia; and Prof. Karl Lehmann, a West German Roman Catholic. Top church leaders from Ghana will take part in the meeting.

EPS

## GREEK ACT WOULD DISCOURAGE CRITICS

Athens (EPS) - A government act empowering the Holy Synod of the Greek Orthodox Church to dethrone any bishops who threaten the order and unity of the church was published in the official gazette on July 3. No possibility for appeal is granted. A verdict of dethronement would require approval by two-thirds of the bishops present at the synod session. The act was seen as a means of curbing criticism of the regime and the church.

EPS

WCC STEPS UP  
SAHEL INVOLVEMENT

Geneva (EPS) - A decision to recruit a three-member World Council of Churches team to work in the Sahel region of Africa marks a new phase in WCC involvement in the famine zone. The team, composed of specialists, will be a contact and coordination point for church service work there.

So far, the WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS) has channeled more than \$1.6 million into relief and development projects in the six worst-affected countries. The total church contribution is estimated at more than \$15 million in supplies, cash and personnel.

In view of the long-term nature of the problem - described as "a slow tragedy" - CICARWS has decided to involve itself for a minimum of five years. The team will relate to the various field projects and partners in the Sahelian zone, collect information on what is happening and bring together a forum of people from the affected area, the West African churches and overseas churches and agencies to map an ecumenical programme.

Jean Fischer, WCC staff member in charge of the programme, has characterized the situation in the Sahel as "just spectacular enough to appear in the press from time to time". The challenge, he said, is to find the most effective way of serving the people of this forgotten region.

Despite immense problems of transportation and the difficulty of relating to six countries using different methods to solve the same problem, much has been accomplished. Major effort has gone into a consolidated programme of 26 projects. These cover such items as medical emergency work in Chad, a pilot project using solar energy for water pumps, cooking and refrigeration in Mali, relief work and the promotion of vegetable gardens in Mauretania, establishment of an integrated regional development programme in Senegal, the setting up of cereal banks in Upper Volta and the reconstitution of grazing grounds in Niger. In each case the emphasis has been on building up human resources, identified by M. Pierre Damiba, an economist from Upper Volta, as the capacity to "humanize and domesticate the Sahel to make it habitable and viable".

An important feature of the WCC involvement has been the provision of information on the long-term causes and possible solutions to the problem. Together with FAO's Action for Development, a detailed bibliography has been prepared, which has been used in education campaigns in many countries.

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Another indication of growing Christian solidarity has been the fact that both rich and poor churches have shared their resources. Contributions have come to the WCC from Cameroun, Ghana, Madagascar, Malawi, Sierra Leone, the Solomon Islands, Sri Lanka, Sudan, Tunisia and Zaïre to join the gifts of the traditional donors of Europe and North America.

A seminar in Lomé, Togo in April sponsored by the All Africa Conference of Churches and WCC suggested the team and the forum to enable the African churches to play an even fuller part in service to neighbouring, essentially Muslim, countries.

EPS

#### CHILE APPEAL TOPS \$1 MILLION

Geneva (EPS) - Cash and pledges totaling \$1.1 million have been channeled through the World Council of Churches for the support of refugees from Chile and legal assistance to those inside the country. Some 4,500 foreign refugees in Chile were helped by the churches to reach countries of asylum after the military coup last year. At the same time, church committees in Peru and Argentina have assisted more than 4,300 Chilean refugees who fled there.

Cash aid and legal assistance is still being given to a small number of refugees waiting to leave Chile. In other Latin American countries, help is being given to refugees for maintenance, health and legal needs and the creation of job possibilities.

WCC officials stated that approximately \$390,000 is being used inside Chile by the Committee of Cooperation for Peace, a church group headed by the Roman Catholic auxiliary bishop of Santiago, Mgr Fernando Ariztia, and by Lutheran Bishop Helmut Frenz. The committee has been helping victims of the deteriorating economic situation, while providing legal aid to some 3,400 people arrested since the coup and 3,833 people who have brought cases at the labour courts.

EPS

#### CHURCH OF ENGLAND JOINS UNITY SEARCH

York (EPS) - The General Synod of the Church of England voted on July 8 to take a full part in a new national commission being set up by all the major denominations to discuss reunion. No one voted against the decision. Affirming its belief that "God wills the visible unity of all Christian people", the Synod voted an immediate £5,000 to help finance the new commission and decided to nominate four representatives to take part. The Roman Catholic, Baptist, United Reformed and Methodist churches have already committed themselves to the discussion.

EPS

## ETHIOPIAN CHURCHMEN ARRESTED

Addis Ababa, Ethiopia (EPS) - Three leading Ethiopian Orthodox churchmen have been jailed under pressure from the military. They are Like Siltanat Habte Mariam Workneh, chief of ecclesiastical affairs in His Imperial Majesty's private cabinet and Dean of Holy Trinity Cathedral here, and Ato Abebe Kebede, administrator of Haile Selassie I Foundation and chairman of the Inter-church Aid Committee of the Ethiopian Orthodox Church.

The former administrator-general of the church, Senator Ermias Kebede, was also arrested on July 5 in the group of those accused of trying to perpetuate Ethiopia's feudal system.

Meanwhile all radio stations in Addis Ababa, including Lutheran-sponsored Station RVOG, are required to broadcast periodic army bulletins while continuing their normal programme operations.

EPS

WCC'S FIFTH ASSEMBLY AGENDA LISTS  
EVANGELISM; WOMAN QUESTION, ECOLOGY

Geneva (EPS) - The relation between evangelism and unity will be one of the topics highlighted in presentations at next year's Fifth Assembly of the World Council of Churches, if proposals from a group working on preparations win acceptance from the WCC Central Committee next month.

Other subjects likely to be put before the 2,500 participants expected in Jakarta, Indonesia in July-August 1975 include: "Women in a Changing World", "God, Matter and Nature" and the compounding world poverty crisis.

Two presentations are envisaged on the Assembly's theme, "Jesus Christ Frees and Unites", and another will look at the theme in terms of the dilemmas and aspirations of the Church in Asia today.

The Consultative Committee on Assembly Programme, chaired by Father Paul Verghese of Kottayam, India, is recommending a sharp reduction in speechmaking and the use for the first time of small Bible study groups. Also proposed is a streamlined process for handling WCC business and charting programme and policy guidelines for the future.

EPS

BERLIN CHURCH COMMITTED  
TO ECUMENICAL MOVEMENT

Berlin (EPS) - A sometimes heated debate culminated in a firm commitment to the ecumenical movement by the Synod of the Evangelical Church in Berlin-Brandenburg which ended here June 30.

A declaration addressed to the local churches in Berlin (West) and the World Council of Churches passed without a dissenting vote but six abstentions.

Those who shirk their responsibility for the unity of the Church were termed "disobedient Christians" in the statement. The fellowship of churches in the World Council of Churches is something that has to be worked at constantly. The goal is not a fellowship exempt from conflict, but one reconciled by God, the statement said.

Referring to the role of churches in Asia, Africa and Latin America, the declaration said, "For the sake of Christ, the Church must be with those who suffer, the persecuted and oppressed.

"The Church is prohibited from supporting violence. Yet in areas of conflict the Church - either through inaction or the aid it gives - finds itself in a position of uncertainty or even involved in guilt. The danger of guilt, however, must never deter it from the necessary action".

Looking toward the WCC Central Committee in Berlin (August 11-18) the Synod affirmed the West Berlin churches' eagerness to share "the burden of common responsibility". Local congregations were urged to put aside their prejudices and try to understand the ecumenical movement.

"In view of the deepening division that has taken place in the debate about the spirit and thrust of the ecumenical movement", the statement said, "we pray especially for the presence of the Holy Spirit in all the deliberations of the Central Committee. It is our hope that as result of meeting with Christians from all over the world, we may come to share a deeper understanding of the Gospel, be enriched in our spiritual life and share a deeper commitment to cooperation".

EPS





# Ecumenical Press Service

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No. 20/41st Year

18th July 1974

The Consultation on Sexism in the 1970's held last month in Berlin (West) under the sponsorship of the Programme Unit on Education and Renewal of the World Council of Churches brought together 154 women from 49 countries to discuss discrimination against women in different areas of life.

Herewith are excerpts from two working group reports on Education and Women and the Church. Also included are some of the recommendations made by these groups and others which considered Partnership, Women in Economic Structures, Politics and the Jakarta Assembly. The recommendations are addressed to the World Council of Churches, its 167 member churches, women's organisations and individuals. The Central Committee will consider several of them when it meets in Berlin (West) next month.

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## EDUCATION

1. There are great differences in education in the narrow and broad sense in different countries. However, a general pattern emerges of strong and effective social conditioning of women and men into sex roles based on a hierarchical patriarchal system of values. This dehumanizes both women and men.

2. Conditioning of children into assigned roles begins at childbirth. It happens because of the actions, attitudes, expectations, and teaching of parents, relatives and community. The process is reinforced by the formal education system, language structures, sexist myths, both religious and secular, and mass media stereotyping of people into masculine and feminine roles.

3. An effect of conditioning is that women internalize a distorted value system which causes a sense of inadequacy, inferiority and lack of worth. Most women's expectations of themselves are so low that we fail to seek and thereby reach our full educational potential, to participate fully in public life, or avail ourselves of career opportunities. Even when we overcome internal conditioning, the social and economic structures effectively bar us from equal opportunities in public life, training, employment and advancement.

When women work, it is within a male-oriented system and therefore it is difficult for us to preserve our own identity or effect change. We also have great difficulty when we do rise to an executive role, since we are often isolated and attacked by women and men.

It is a function of education to bring about change in this whole area of private and public life and employment.

4. Industrialization brings with it side effects such as:
- a. unequal labour practices where women are underpaid and exploited, and discouraged from working outside domestic situations;
  - b. distorted value systems, including the overemphasis on material possessions;
  - c. deliberate exploitation of women's consumer power, through advertising and mass media, and the dehumanizing of women in sexist advertising;
  - d. disintegration of human relations in the family, society and among peoples.
5. In most churches, women are conditioned into dependence by exclusion from the priesthood, from the councils of the Church, and from decision-making bodies. The whole Church suffers from a male-dominated theology. Women must be educated to participate with full and equal responsibility in all areas of church life.
6. When true education takes place, we women become aware of the ways in which we have been limited and exploited, and conditioned to accept our role of dependency, and that our only worth has come from our role of wife and mother.

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When this awareness dawns, we experience a sense of liberation. However, when we try to put our freedom into effect, we are often blocked and frustrated by the strength of the oppressing structures. This whole process of the raising of women's consciousness is deeply disturbing to individual and society, but we face it with courage and determination because the sexist structures must be radically changed.

## WOMEN AND THE CHURCH

### I. THEOLOGY

One of the concerns of this conference is how all Christian women can live out their faith in the Gospel of Jesus Christ and contribute to theology in relation to their own situation and actions. Because of this concern, we explored liberation theology as one method to help us express our faith, out of our own particular experiences. We saw this theological approach as a helpful means for Christian women in coming to a new self-awareness of the contribution we can make in the struggle for human rights in both Church and society.

For purposes of discussion, the group used a working description of liberation theology as: reflection on experiences of oppression in the light of divine-human action on behalf of the creation of a more human society.

We proceeded to discuss barriers, constraints based on theology, culture, sex, race, politics, economics, and class which inhibit both women and men from living out their God-given humanity. This led us to explore the way in which Christians can participate in God's actions of liberation on behalf of all peoples.

There were many approaches to theology represented in the group. The differences related to people's traditions, theological orientations, and their life situation in the First, Second and Third World. Nevertheless, we tried to view liberation theology not as one uniform school to which all must conform, but as a possible tool for affirming the radical differences in the way we hear, receive and act upon the Gospel in concrete situations. At the same time, liberation theology spoke out of a common perspective rooted in the liberating Gospel of Jesus Christ: "Jesus Christ frees and unites."

We also saw liberation theology as a possible tool for the liberation of theology itself. If we begin to do theology together in the midst of our struggles to change the Church and our societies, we may be able to develop a means of action-reflection (praxis) which will overcome the split between theory and practice that so often leads to hypocrisy.

The existing forms of theology are often oppressive to lay people and especially to women. Even on subjects which directly concern women, it is usually men who formulate the theory and carry out the practice. Because theology is considered a field for experts and an abstract science, lay people are deprived of contributing their own insights into the meaning of faith in Jesus Christ.

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The tool of liberation theology seeks to empower all Christians to share in the task of raising their own questions and searching together as groups of people for insights relevant to their particular struggle for meaning and human dignity.

This is a difficult, frustrating, and risky process, but our group tried to use the working description of liberation theology as a basis for discussion coming out of our own experience and background.

### 1. ...reflections on experiences of oppression

Those who are deprived of the exercise of their full God-given humanity are oppressed. Oppression occurs in many forms: both physical and psychological, personal and social, political and economic, racial and sexual. In the Gospel of Luke, Jesus expresses his ministry as a call to liberate those who suffer from those very forms of oppression (Luke 4:18-19). We ourselves are frequently both oppressor and oppressed. The social structures which form webs of oppression dehumanize all people. Women often must contend not only with vertical violence from male-dominated systems in their society, but also with horizontal violence from other women or oppressed groups who take out their frustration and anger on each other.

Liberation theology has its origins in the cross and resurrection. This is a constant tension between despair and hope. Yet in communities of faith and action, suffering and celebration, we can be set free to search out the root causes of our personal and social oppression on the road toward freedom. We have different priorities on what we would be free from and what we would be free for. For this reason the Gospel is heard as the good news of liberation in very different ways. In South Africa, the situation of apartheid presents its own painful liberation agenda; in Latin America, the social, psychological, and mystical structure of the traditional Church ignores the situation of women. Women and men with no food seek freedom to survive, while others seek the right to work for equal pay, and so the list goes.

The group had many more questions and cries of pain than solutions, but we at least were "joining as sisters in the search for freedom."

### 2. ...in the light of the divine-human action

Given the diversity of our experience of faith when we discuss theology in this concrete way, where do we look for the common reference that unites us as Christians? We believe that the common reference of Christians is to the life, death and resurrection of Christ and in the continuing of communities that gather and witness to that life, death and resurrection in all human situations. Our Christian life is Christ continued, and the ever-renewing source of that life is the Holy Spirit which burns within us, but does not burn us out.

The world and its pain is the place where God is announced and calls us to testify to Christ's death and resurrection. It is the very web of our oppression which is a factor that draws us together as sisters in Christ to recognize our unity and witness with force to the liberating word of Christ Jesus.

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We have experienced in this conference the sins of history - of the separation of the good news of the Gospel from the social and political realm, of the separation of women from men, of the separations caused by imperialisms of all kinds. Yet we have seen the signs of hope in our attempts to understand each other and to reach out for the fruits of a reconciled and reconciling life.

### 3. ...on behalf of creation of a more human society

Women today are questioning what authority and community mean in the Church when it is male authority and male communities which dominate. We are questioning what it means to be "a new humanity in Christ" (Gal. 3:28) when most theology has been male, white and western. Women and men must begin to discover what it means to long to be different and to be together in our struggles. We long to catch a new vision of what it means to be fully human in Christ. As we follow the teaching and life style of Jesus, we are led together in community to discover what it means to be empowered for service (diakonia) in the world.

## RECOMMENDATIONS

### TO THE WCC:

1. that the Fifth Assembly instruct the Unit on Faith and Witness to initiate a study in relation to God-language in indigenous theology and worship in order to relate the ongoing studies and interpretation coming out of liberation theologies and indigenous theology to the problem of speaking about the action of God in ways to communicate the Gospel to all races, sexes and cultures.
2. that funds for the development of theological education among women be allocated through the resources of the Theological Education Fund, the WCC Scholarship Programme, and agencies of member churches. Particular emphasis should be placed on the development and implementation of theological leadership in areas of greatest need. Such education should take place wherever possible in regional contexts and with the support of churches for job placement.
3. that the Unit on Faith and Witness facilitate the increased participation of women from all the six continental areas in all the theological study commissions of the WCC in order to:
  - a. do theology together in a world context;
  - b. look for ways to build a world support community for those concerned that the theology of churches include the perspective of women;
  - c. work with women and local churches to relate the issues of theology and the Gospel which emerge in concrete struggles for liberation.
4. that, because generic language and stereotyped roles inhibit the full development of persons, it:

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- a. provide guidelines to all its speakers, writers and translators to help eliminate sexist language, concepts and imagery from all speeches and documents; include women as members of committees dealing with these and as writers; and ask all writers and speakers, whenever possible, to stress the full partnership of men and women.
- b. transmit to Bible translators in various countries the recommendation that women as well as men be appointed to translation committees, and that these committees be asked to correct sexist errors.
- c. eliminate the sexist language from the study booklet, litanies and special hymn in the preparatory materials for the Fifth Assembly.
- d. celebrate International Women's Year by setting up a fund for the advancement of women living on the subsistence level and in other areas of necessity with special focus on the political, social and cultural development of women in both urban and rural areas.

TO THE MEMBER CHURCHES:

1. that national churches initiate an educational programme particularly but not exclusively directed to women's organizations, drawing attention to the causes as well as the manifestations of sexism and the needs of people especially women, covering the following areas:
  - a. True partnership, awareness of the nature of marriage as a long-term enterprise, and sex education which is an essential dimension of it.
  - b. Training for both men and women so that women may be made aware of their potential as persons; as leaders in Church and society; the value of their work at home, and their roles other than that of wife and mother; that men may be helped to recognize woman's right to a creative life of her own, and their own responsibility for sharing household tasks; and that both may overcome sexist attitudes in themselves and others.
  - c. Attitudes towards women, by re-examining these in depth particularly related to single women, married women, unmarried mothers, divorcees, widows, and to endeavour to provide opportunities for partnership for these often overlooked groups.
  - d. Social injustices, to enlighten their members and encourage them to act as pressure groups, or to take appropriate action.
2. that local churches set up counselling centres or programmes staffed and directed by both men and women to help both with specific problems arising out of altered relationships of women, other persons and with society as a whole. It should be recognized that the clergy need training for family life education, counselling, and varied life styles.
3. that they change radically their structures and open all service opportunities including ordination to women, so that by bringing women into positions of

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responsibility and leadership, true partnership may be achieved in the mission of the Church. The consultation goes on record in support of their sisters in churches where ordination and the employment of women as pastors and priests is a problem.

4. that women's organizations work for protective legislation and fair wages for domestic workers.
5. that they develop strategies for combatting economic exploitation especially of women, in advertising, by such things as organizing consumer councils and expressing indignation through letter writing campaigns or dialogue with those in advertising or the media.
6. that, in line with the consultation's condemnation of advertising which perpetuates stereotyped images of women, they make a conscious effort:
  - a. to educate public opinion about the quality of all people and the integrity of the person;
  - b. to replace the false images of women given by the mass media with others closer to the realities of everyday living;
  - c. to eliminate discriminatory content and language from new and revised teaching material.

#### TO INDIVIDUALS:

1. that they and the organizations they represent participate in efforts to change policies of exploitation by multinational companies.
2. that, through women's organizations, churches and governments, they work for legislation for equal opportunities in education, training and employment, and its implementation.

\*\*\*\*\*

#### A. Human Rights

We, the women of the consultation called by the WCC, reflecting on "Sexism in the 70s" in West Berlin, June 15-22, 1974, realizing that the liberation of women cannot be separated from other forms of discrimination and oppression but it is linked with the liberation of all humanity; recognizing the fact that the liberation of women is not an end in itself but a means of achieving the liberation of all human beings under any form of oppression; affirming human dignity and the fundamental rights of all without discrimination of race, or sex, or religion, or social origin, determine to work ourselves and urge:

1. that the WCC call on all men and women of good will to work together for the elimination of all forms of oppression such as totalitarianism, racism,

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apartheid, colonialism, and neo-colonialism, and for an end to discrimination on the grounds of sex, religion, and political affiliation;

2. that the WCC urge member churches to work towards a fair and just system of international trade, the international monetary system, and to ensure that fair and just compensation is paid for the use of natural resources when exploitation is necessary;
3. that the WCC urge member churches to secure changes in national legislation that adversely affect the lives of people in other parts of the world;
4. that the WCC and member churches work to ensure that the tying of international aid be limited to the products of the donor country only where the price of such products is competitive on the world market;
5. that member churches and all Christians examine their investment policies in relation to all multinational companies;
6. that member churches and all Christians oppose the explosion of all nuclear devices, the utilization of bacteriological weapons, and the selling of arms to any country.

#### B. International Women's Year 1975

The participants in the consultation on "Sexism in the 1970s" in West Berlin, June 15-22, 1974, considering that 1975 has been declared as International Women's Year by the United Nations, request the WCC to recommend to its member churches:

1. to use that occasion to initiate programmes giving women the opportunity to utilize fully their capacities and energies for the economic and political development of their countries;
2. to revise their own structures and ensure the participation of women in all decision-making bodies and to eliminate all forms of discrimination against women at points where political power is exercised;
3. to re-examine the marriage liturgies which ask for the submission of wives to their husbands without reciprocity;
4. to recognize the co-responsibility of women and men in all realms of family life (parental authority, collegial direction);
5. that the church itself and Christians as individuals seek by way of legislation the equal economic and political rights for women and men, and the opportunities for the full development of the potentials and capacities of women.

#### C. World Population Year 1974

The participants in the consultation, "Sexism in the 1970s", held in Berlin, June 15-22, 1974, while appreciating the benefits of family planning in most countries, are, nevertheless, greatly concerned that family planning is currently being used as a political weapon to reduce the population of Africans and Coloured peoples in Southern Africa, Latin America, and other countries. We condemn this practice unreservedly and urge the WCC to make a public pronouncement on the subject.



# THIS MONTH

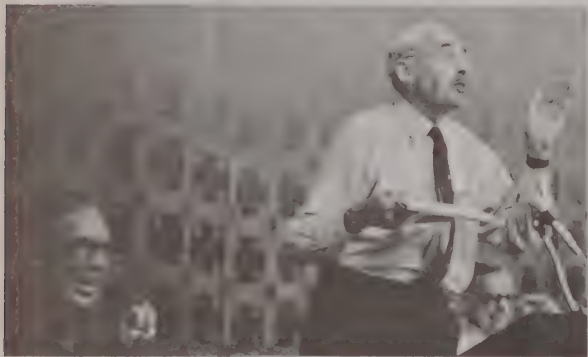
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1502



1503

Bucharest was the scene of recent Church and Society consultation to finalise a five-year study on the future of humanity in a world of science-based technology. (1502) Opening worship service in the Cathedral of Romanian Orthodox Patriarchate. (1503) Dr. Magnus Pyke, secretary of British Association for the Advancement of Science, addressing 130 technologists, scientists and theologians at consultation. (1504) Dr. E. Mveng, S.J., professor of history, University of Cameroun. (1505) Dr. Mircea Malitza (left), Minister and counsellor to the President of Romania, with WCC's Church and Society Director Paul Abrecht and Metropolitan Justin of Moldavia. (1506) Lutheran theologian Keith Bridston of USA (left) and Dutch economist Harry de Lange. (1507) South Korean urban planner Gregory Pai compares notes with Uruguay's Miguel-Angel Brun. (1508) Dr. Margaret Mead (USA), Dr. Ben Nwosu (Nigeria), Dr. W.A. Visser 't Hooft, honorary WCC president, Miss Shyamala Balasubramanian (India), Msgr. Charles Moeller (Vatican).



1504



1505



1506



1507



# THIS MONTH

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Cover: Drawing water at Moravita Monastery, Romania.	

## FAMILIA '74

Dar es Salaam (EPS) - An Asian schoolteacher sat on the grass outside the cafeteria at the University of Dar es Salaam as the people with whom she had been living and talking for almost two weeks filtered out after their last lunch together.

"I've been to conferences, I've traveled, I've seen other countries, but after my time here..." she hesitated, "I'm not going home the same person."

This teacher was one of 250 people from 55 countries who participated in Familia '74, a World Assembly on the Family that met in Tanzania June 16-30. It was an event which had been dreamed of and planned since 1971 by the International Confederation of Christian Family Movements (ICCFM) and the Family Education Office of the World Council of Churches. Tanzania was chosen as the focus because of its unique experiment in village socialism building on the African experience of the extended family in rural areas.

Based on the idea that learning and insights result from direct experience, plans were made for assembly participants to visit Ujamaa villages as part of the programme. Since 1974 had been designated World Population Year by the United Nations, it was felt the assembly might also consider the family implications of this important problem to help create a global consciousness on the matter.

### People's Meeting

Familia '74 was designed as a people's meeting. Attendance of professionals, such as full-time sociologists of the family, population experts, family life educators, was kept to a minimum. The participants were mainly those who live out the day-to-day problems of the family in a world of conflict and are concerned about the quality of family life. New techniques were used emphasizing flexibility, movement and minimum structure.

The programme was divided into three sections giving participants a chance to experience, by living

and working in a Ujamaa village; to share, by participating in a "Market Place" where ideas, dreams, life-styles and problems were considered; and finally to deliberate, by working in theme groups on what could be taken home and implemented in their own countries.

For us personally, the openness of the Tanzanian people was a key factor in making the assembly such a profound experience. Tanzanian officials didn't speak of Ujamaa - a collective village somewhat like a kibbutz - as being perfect. They admitted that as their nation has struggled through socialism for an equitable distribution of goods, education and health care, they have faced many problems. Of Tanzania's 14 million people, 95% are agrarian peasants. President Julius Nyerere's master plan is to elevate their standard of living so as to avoid what has happened in so many developed countries - poor people migrating to cities only to live even poorer lives.

"Our" village of Sawala - in the mountainous Iringa region 11 hours drive from Dar es Salaam - is marked by a tiny sign on a dirt road outside the small town of Mufindi. On the day we arrived - several hours late and exhausted from the bus trip - the villagers were out to greet us with warm smiles, the throbbing beat of drums and high-pitched songs sung in Swahili. We felt among friends. Slowly we paraded up the dusty roads, the villagers carrying their hoes and rakes like proud banners. Finally we entered a field of strange-looking foot-high bushes.

It was their tea field, a source of pride for Sawala's residents. Besides the hybrid maize, potatoes, wheat and peas they grow, tea marks a change. It will allow them to market a cash crop - one that can soon be translated into a tractor. Then perhaps a school and a small dispensary.

We'll always treasure the short time we spent raking weeds in that field of tea - a small amount of work to help this village to achieve what it needs and deserves. Our days in Sawala persuaded us that people working together - call it an "extended" family, a cooperative, a collective - can accomplish much where isolated individuals can barely meet their own needs. We heard many other people say they had felt the same thing.

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Singing enlivened dull intervals for Familia participants....Cultivating tea with Ujamaa villagers near Iringa, Tanzania....The Rev. Leslie Clements of WCC's staff, associate coordinator of Familia '74.

A couple from Peru, a woman from Zambia, a couple from New Zealand, a priest from Holland. Familia '74 had taught all of us a precious lesson that as one African man put it: "Common people can learn from common people and, after all, ordinary people are the seed of any change in a society. We will go back to help in our own countries, all of them in need of healing and the spirit of cooperation, all of them needing to acknowledge not only their own problems but those of the family of persons."

### *Learning to Love*

Once participants returned to the University, we were immediately immersed in the "Market Place". Participants could choose from five or six subject areas. In one group a couple from Spain talked about learning to love, in another a panel of women discussed the emerging roles of women in various cultures. Paulo Freire discussed his education theories, another group experimented with mime or non-verbal communication. Denis Brutus, a South African poet in exile, read from his works, a group discussed ecumenism today, another group explored alternative life styles ranging from new religious communities of evangelical young people to rural communes to urban Christian communities who gather for mutual support and prayer.

World population, development, the struggle for justice were considered - not by theoreticians - but by people actively involved in their own countries.

Finally participants gathered together to choose the subjects they wanted to pursue further. Nine subject areas emerged: Role of Family, Development, Population, the Experience of Ujamaa, Theology of Marriage, Struggle for Liberation, Social Action, Children and the New Roles of Women.

### *Assembly Recommendations*

After wrestling with the global, national and personally-felt implications of their theme for two days, each group presented specific recommendations for the assembly's approval.

**Liberation:** to establish a defense fund through

the WCC for the support and sustenance of political prisoners, asking the Roman Catholic Church to participate. Also one Sunday a year to be declared Political Prisoner Day with former political prisoners and their families serving as speakers.

**Population:** to send four delegates to the World Population Assembly at Bucharest and present the group's position paper.

**Women:** to disseminate information to all delegates through three mailings from the WCC in accordance with the United Nations' "International Women's Year" in 1975; also to ask the New Internationalist and WCC publications to include articles on women.

**Ujamaa:** to contribute to the villages visited and to the Tanzanian Community Development Trust Fund for other projects.

**Development:** to work at rooting out systems of injustice in all countries represented and, as individuals, to live more simple lives in acknowledgement of the "haves" and "have-nots" of the world.

**Marriage:** to work through churches and community agencies to strengthen the state of marriage and to help families in difficulty.

**Children:** to share with each member of the family the issues raised in Familia '74 and thus to heighten the family's consciousness.

**Social Action:** a litany of social concern was presented that can be used in family or other group liturgies as a reminder of pressing problems.

**Family:** to invite representatives of the ICCFM, the WCC, the International Union of Family Organisations, the Vatican Committee on the Family and other family-oriented organisations and societies, to meet next year to discuss the formation of an International Commission on Family Movements; the aim of such a commission, which might be linked with the WCC, would be to further the thrusts and ideals which emerged at Familia '74 and work towards a "Familia '79" which might

(more)

be held in Asia.

As the assembly concluded and participants headed for home, we took many wonderful memories: the visit with President Nyerere at the state house; the performance of one of Tanzania's finest dance groups; the perceptive speech by Mr. Aboud Jumbe, Tanzania's Vice President, that officially opened the assembly; the new friends from all continents.

We had all made a small step toward joining the worldwide family. When we are tempted to revert to our individualistic, self-centered lives, Tanzania and Familia '74 will prick our consciences.

Joy and Paul Wilkes  
Brooklyn, New York

## PARK WINS HITACHI CASE

Tokyo (EPS) - Park, Jong Suk has won his suit against Hitachi, Ltd. for cancelling his employment because he is Korean. His victory was hailed as the takeoff point for national and international campaigns to eliminate discrimination in Japan by multinational firms which do business throughout Asia and elsewhere.

The decision handed down June 19 by the Yokohama District Court found the industrial giant, Hitachi, Ltd., guilty of discrimination when it dismissed Park in September, 1970, soon after he had been accepted on the basis of an employment examination. The court ordered the company to pay ¥1,726,000 (\$6,200) in past wages and a ¥500,000 (\$1,800) solatium.

The burst of applause that greeted the decision came from 100 of Park's supporters who crowded into the courtroom as they had on 17 previous occasions during the 3½-year-long legal battle. Many of them were young Korean and Japanese students and workers as well as Christians from the Korean Christian Church in Japan, the Japan National Christian Council and Japanese churches, which have been supporting Park's case.

The Society for the Legal Support of Park, which numbers some 500 members, has also had international backing, including a contribution of \$15,000 from the Programme to Combat Racism of the World Council of Churches.

Most recently, Church Women United in Korea voted to support a boycott of Hitachi products because the company discriminates against Koreans. Church and minority groups in other countries have agreed to do likewise.

Presiding Judge Taro Ishido declared that Hitachi's dismissal of Park because he is Korean violates Article 8 of the Labor Standard Law and

Article 9 of the Civil Law. Article 3 stipulates that an employer must not discriminate against any employee in wages, working hours and other labor conditions on the basis of the employee's nationality, beliefs or social status. Article 90 of the Civil Law states that a juristic act which has for its object such matters as are contrary to public policy or good morals is null and void.

The court interpreted Parks employment as having begun when the company notified him that he had been accepted, thus putting the case under the provisions of the Labor Standard Law.

The judge declared that Park's use of his Japanese name was not sufficient cause for his dismissal. He called attention to the historic social shackles under which the 600,000 Koreans in Japan have laboured and acknowledged "the anguish that the plaintiff must have experienced."

### "Epoch-making Case"

The Asahi Shimbun of June 19 (evening edition) called the decision an epoch-making one. It pointed out that in a decision handed down by the Supreme Court in December, 1973, the Court had affirmed a company's right to deny employment to an applicant on the basis of his thought. The decision in the Park case, however, establishes the fact that laws made to protect the rights of all human beings limit the company's right to hire and fire.

Park told the Asahi reporter, "Regardless of whether I won or lost, the case was a very good thing. Through this case I have reaffirmed my existence and status as a Korean, and this is a tremendous victory for me personally."

Park traced his personal experience in detail. "I was 19 years old when the case began. At that time I was so embarrassed that I could not even take my place in the court. I kept thinking, 'Why do I have to experience this kind of thing, in the peak of my youth, just because I am not Japanese?' At times I vented my feelings on those who were supporting me. But in these three and a half years, through the court case and the Hitachi battles, I have become an adult."

Park was born in Nishio City in Aichi Prefecture, the youngest of nine children. He went through the local elementary and junior high schools and to the prefectural junior high school, where he was a class leader. Because there were no Koreans in the area, he used the name "Arai Shoji" without giving it much thought. Working at part-time jobs, delivering newspapers or loading freight, "Arai Shoji" developed a sense of his ability to get along in the world and the feeling that he need not feel inferior to any Japanese.

When he received word of his acceptance by Hitachi, he thought, "Now I have made it. I'll become a white-collar man. It's like a dream..."

And then the employment was cancelled - when the request for his family registry revealed the fact

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that he could not produce any because his family was Korean.

Anger exploded inside of him, Park recalled. Student friends introduced him to a Japanese lawyer, and he decided to instigate the suit.

His sister, who worked in a bar, warned him, "You never know how far you can trust a Japanese...." And his 62-year-old mother declared that she would disown him if he went to court.

"The first time I entered the court room and saw the black-robed judges, I had the illusion that I had done something awful and that I was being judged," Park told the *Asahi* reporter. "The legal language of the brief and the proceedings was something that only the lawyers could understand. I felt I didn't belong there, that I was being cast aside.

"Several times during the hearings I thought, I'm going to throw the whole thing over. Sometimes I lashed out at members of the supporters' association, saying 'What do you know about it?'

"For a while I went to a preparatory school with the thought of trying to get into a university. I took a job driving an electric appliances delivery truck for ¥2500 a day to earn my living."

It was last August, when the hearings in connection with the case moved to Osaka and Nagoya, that Park's notion that he was the only one who was suffering was shattered, he said.

"I saw youth of my same generation, living under even more miserable conditions that I had grown up in, who threw out their chests and testified in court, without any concern whatsoever, to living conditions in which they work 14 hours a day."

### *Korean Is Beautiful !*

It was then that Park thought "It is good I have gone to court." He immediately moved from his rooming house in Shinjuku to the Sakuramoto area of Kawasaki, where there is a large Korean population. He began to study the Korean language two times a week.

Park, who had been very taciturn, with a dark, oppressive air, now became, once again, Park of the bright, smiling face. In the Sakuramoto area there were many Korean children growing up in the same kind of poverty in which he was raised. At the neighborhood school nearly all of the 100 Korean children enrolled were using Japanese names.

Park said that while he would like to enter the Hitachi company - if there is concrete evidence that they will eliminate discriminatory practices, he also wants to work in local community activities, including efforts to protect today's Korean children from having to go through what he has gone through.

Park's lawyer, Kenkichi Nakadaira, expressed

gratitude for the fair decision but noted this does not end the problem of discrimination. Rather it is just the takeoff point. "With Koreans in Japan, Japanese and others throughout the world I want to continue to work to eliminate injustice and discrimination," he said, reflecting the attitude that ran through all those who had supported the case.

Helen Post  
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## THE CHURCHES AND EUROPE'S MIGRANTS

*The following statement was produced by the Commission of the Churches with the European Communities in consultation with the office of the Churches' Committee on Migrant Workers.*

Almost 10 million migrant workers and their families now live in the countries of the European Economic Community (EEC). The economic, social and political problems created by this large-scale migration from the south to the prosperous countries of the north can no longer be solved at the national level.

And the gulf between the rich and poor regions of Europe and North Africa widens as the economic power of the EEC increases. The contrast between the depopulated areas and the centres of heavy industry becomes steadily more pronounced.

In Europe's heavily industrialised regions, the rapid - and in some cases uncontrolled - increase in the numbers of migrants has led to the emergence of an underprivileged social class. The separation of families, the need to provide hostels for the homeless, the desperate educational plight of the children of migrant workers and the isolation of migrants from the indigenous community, combined with the growing number of illegally employed migrants and the unsatisfactory legal situation, are producing new social, political and cultural problems. They place a heavy burden on the European Community.

The origins of migration can be attributed not only to depressed conditions in the migrants' countries of origin, but also to the demands of the EEC labour market for manpower. We must therefore consider whether a change in the objectives of the industrial countries - such as a lower rate of economic growth, smaller profits, restrictions on multinational firms and more investment in the country of origin - would not allow development to take place on a more equitable basis.

The European Community has been too exclusively concerned with economic goals. It remains to be seen whether it can make some contribution towards

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a solution of the social and political problems arising from migration.

Admittedly, individuals have a right to move freely within the European Community. But the growth rate for which Europe is striving acts as a magnet pulling in outsiders, thus ensuring that whole nations remain in their present state of underdevelopment. Up to now, there has been no labour policy whereby the employment of migrant workers was governed by something more than the law of supply and demand. The human and cultural implications of migration are only now beginning to be discovered, very belatedly. This oversight is particularly noticeable at a moment when, because of economic recession, there is a tendency to send migrant workers home, where they will only increase the numbers of unemployed. Scant attention has thus far been given to the political and economic consequences for the countries of origin. The EEC's "Socio-political Action Programme" still contains no considered policy with regard to migrants as people, and does nothing to diminish the impression that the sole aim of the EEC is an economic one.

## *New Experience for Churches*

In recent years, church groups have been increasingly involved with the problems of migrant workers. In the process, various programmes have evolved, extending beyond traditional social work and pastoral care and providing the churches with new experiences.

When the Christian message uses the term "love" to describe the ideal life of people in community, this, according to the Scriptures, does not merely refer to a process which takes place within the individual. Love must also extend into the legal and social spheres. The Old Testament prophets in particular championed social justice as the goal of human society, and denounced the practice of exploiting the poor. Their attitude to the oppressed might today be called one of "solidarity", meaning to take up the cause of the oppressed and to fight alongside them for their rights. The love of God for his creatures expresses itself through social justice in community living, and we cannot hope to achieve this in modern industrial societies except by means of solidarity with the depressed classes. Moreover, love should not be divorced from hope which enables us to look beyond the situation of the moment and which derives its strength from faith in the Lord who opens up to us the possibility of a future of justice, peace and love.

The European Community at present can and should develop a policy concerning migrants which will lay down guiding principles for its member countries. We are concerned that the EEC is failing to seize this opportunity or is being prevented by national governments from doing so. Nevertheless, the "Commission of the Churches with the European Communities" and the "Churches Committee on Migrant Workers" in Geneva wish to

recommend the following objectives to the Commission of the European Communities, national governments, national churches and the peoples of Western Europe.

## *Development Policy with a Purpose*

A European Community Development Fund should be set up for the areas from which migrant workers come to give special development aid to these countries (Mediterranean area). The fact that the political regimes in these countries are for the most part authoritarian should be seen as a reason for involving the working population in development projects wherever possible.

An attempt should be made to create viable industries in the countries from which migrant workers originate. The reason for doing this is not simply to bring capital to where the manpower is, but to promote solidarity between indigenous and migrant workers, and also with the workers in the country of origin. Periodic studies should be carried out to see whether investment benefits the working population.

It has become clear that the "four freedoms" of EEC (individual freedom of movement, right of settlement, freedom of movement for both labour and capital) provide a basis for the development of multinational firms. Inquiries should be made into whether, and to what extent, development projects are undermined or impeded by their operations.

## *Equality of Opportunity*

- As a general principle, our purpose should be to ensure equal rights for all migrant workers both those from EEC and non-EEC states, from the time they are recruited.

- Regulations governing the status of residents must be standardized: the migrant should be entitled to an extension of his term of residence after five years, and to apply for naturalisation after ten years at most.

- Progressive steps must be taken to enable migrant workers to participate in the political life of the community; they should have the right to vote.

- Regulations concerning political asylum should be standardized (e.g. victims of political persecution in Portugal should be given the status of refugees).

- Migrant and indigenous workers should be placed on an equal footing as regards wage rating and voting in local workers' organisations.

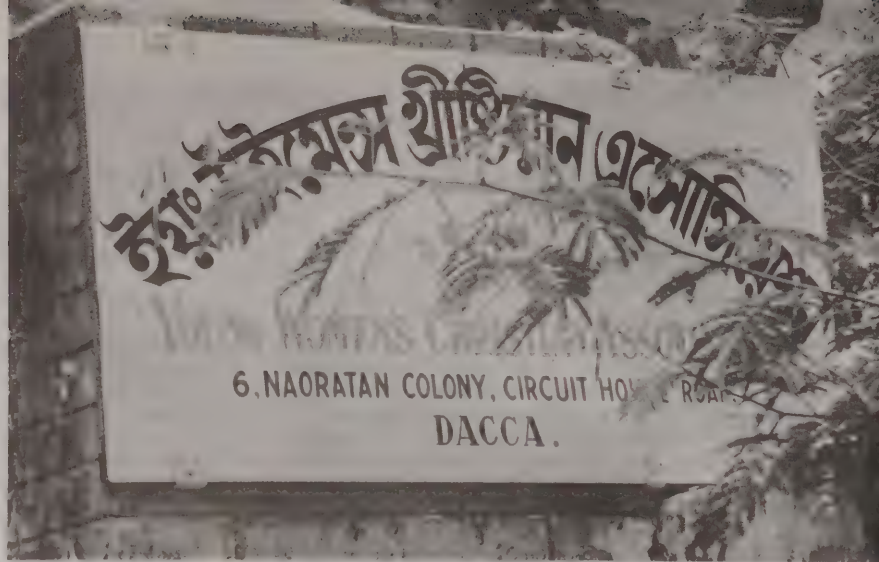
- Protection against mass dismissal should be guaranteed, thus ensuring that it is not the weakest groups who bear the burden of economic recession.

Equality of opportunity cannot be achieved by means of equal rights alone. It is just as

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## THE YWCA IN BANGLADESH

The bottom has dropped out of Bangladesh's jute market but a group of women in Dacca are doing their best to take up some of the slack. Using jute cloth instead of the usual jute string, the YWCA Crafts Centre trains women to make wall hangings, table mats, stuffed animals and women's handbags. So attractive are the products that business offers have come from as far away as Denmark. But the Crafts Shop, which opened last November, has thus far been able to sell all the products locally. By year's end, however, the Centre hopes to have 60 women working in two shifts plus 30 former trainees doing work at home, so it may be possible to export on a small scale. (1516-1519)

This is only one of several ways the YWCA of Bangladesh is contributing to the reconstruction of this desolated country. Mrs. Asrukana Das (1509), 29-year-old daughter of a Baptist minister with an economics degree from Dacca University, directs a programme which also trains Hindu, Moslem and Christian women as nurse's aids and midwives' aids. This project began in June 1972 as a rehabilitation scheme for women affected by the war - those who lost husbands or fathers and had to support the family. Advertisements placed in national papers sought women 17 to 30 years old with 8th grade education. Through arrangements with Holy Family Hospital, the YWCA pays staff members to be tutors and gives students accommodation in YW hostels. The first year's graduates immediately found work in Dacca but the second class have gone to rural areas. The YWCA is proud of helping to meet the nation's health needs while upgrading the job of nurse's assistant. (1510-1515)

Both programmes illustrate the YW's genius at using volunteers. The moving spirit behind the crafts programme was Manuela Fuller, wife of an American diplomat who during 15 years in Asia developed a talent for spotting old designs and putting them into the modern idiom. She helped women with sewing skill to develop their colour sense and turn out a product able to compete with handwork made in India and the Philippines. The nurse's aid programme was suggested by a former YW president who directs the nursing school at Holy Family Hospital. Financial assistance came from the World's YWCA and Bread for the World, Germany. Marianne Schilling-McReynolds, field consultant for the World Y, looks in on the programme from time to time. She pays special tribute to the way the Bangladesh association pinpointed post-war needs, mapped projects to meet them and proceeded to implement those projects.

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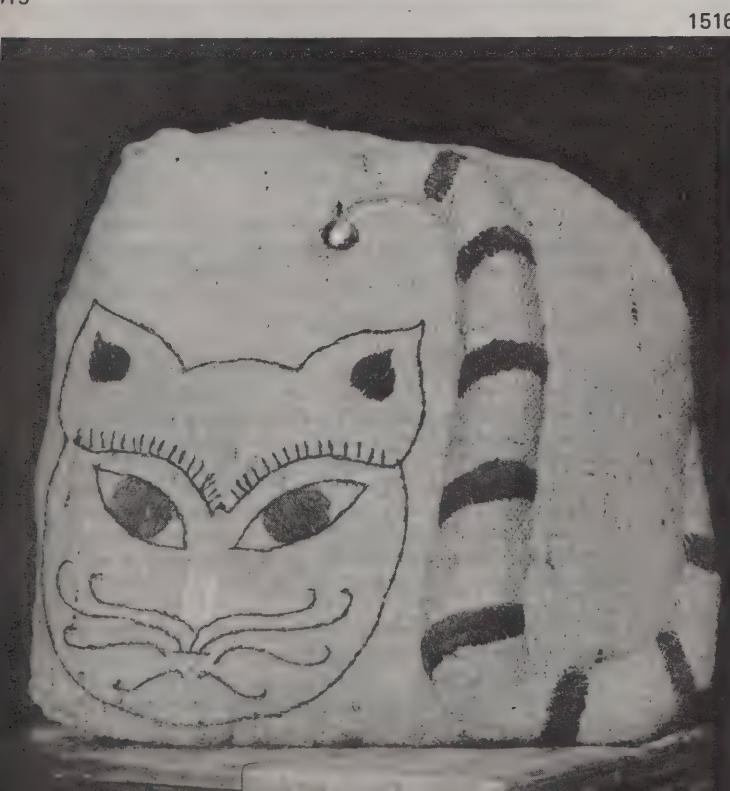
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important to ensure that existing laws are enforced. The churches can bring this about by supporting those organisations of migrant workers which collaborate with local workers' organisations.

### *Preservation of Identity*

Normally, a one-sided policy geared towards the integration of migrants is pursued without considering whether this is what the migrants want. Migrant workers living in EEC countries find themselves subjected to tremendous pressure to conform, which might be described as "structural violence". This normally leads to a crisis of identity involving a gradual loss of self-respect.

The Gospel teaches us to accept the stranger and to recognise him as a separate being with his own individuality. It is essential that the migrant regains his self-respect, both to enable him to take an active part in the running of community affairs and to encourage the solidarity between migrant and indigenous workers which the churches are advocating.

It is particularly important that the language spoken in the country of settlement should be learned. Thus employers should make time available for this purpose during working hours. At the same time, fluency of expression in the native language must be developed....

Facilities should be provided to enable the children of migrants to develop bi-lingually. Feelings of shame for their native land will persist until their language and the facts about their country and its culture have been recognised, thus providing them with the option of returning to their country of origin. Fluency in two languages could be a way of developing a European consciousness.

There can be no human dignity in towns where whole districts are allowed to deteriorate and become ghettos where migrants are obliged to live on the lowest levels of society. Adequate accommodation for all members of the family must be assured before registration takes place.

More and more migrant workers and their families will be settling permanently in EEC countries. Instead of being relegated to the fringes of society, they should be treated as European citizens with a contribution to make to both social and cultural life. It is therefore necessary for West European society to accept the changes brought about by their presence.

In the past we as Christians have not been prepared to tackle the problems of migrant workers. Initiatives by Christian groups and communities have for the most part remained isolated, which shows this fundamental challenge to the churches and to development policy has not been recognised. It remains for us as Christians to discover that through the migrant worker Christ speaks to us (cf. Matt. 25).

## THE FUTURE: AN ECUMENICAL VISION

Bucharest (EPS) - As a result of the Conference on Science and Technology for Human Development, held here June 24 - July 2, we begin to perceive with new clarity the limits and possibilities of our technological future.

This meeting, the concluding event in a five-year ecumenical inquiry on the Future of Man and Society in a World of Science-Based Technology, was to summarize the findings. Like previous events it sought not only technical help from scientists and technologists but also drew these specialists, most of them concerned Christians, into a discussion of what technological developments will mean for human life, for greater justice in society, and for a relevant interpretation of the Christian faith.

We were, of course, constantly asking what would be the role of the churches in the new situation in which many of the accepted patterns of life, especially in the affluent world, would be radically altered.

The 130 scientists, technologists, social activists and theologians represented a great cross-section of opinion, coming as they did from 44 countries and many disciplines. An effort was made at continuity with earlier stages of the study. But because all technological disciplines are in flux and new factors must be taken into account to get an overall view of the future, Bucharest brought up new and unexpected problems not previously discussed.

Indeed one finding of this five-year study is that the World Council of Churches, and many of its members, have only begun to see the whole meaning for them of the enormous changes in store for the world. These confound all earlier prognosis and call in question all carefully thought out economic and social programmes designed to cure the world's ills.

Thus the Bucharest Conference pointed to radically new dimensions for ecumenical social thought and action.

### *Two Points of View*

Bucharest brought together representatives of two points of view: those who see the problem of the future only, or primarily, in terms of achieving greater economic and social justice, and those who see it in terms of human survival due to the exhaustion of foreseeable natural resources and the widespread destruction of the environment by ever-increasing industrialization. While the two perspectives are not mutually exclusive, they tend to appear in opposition.

The opportunity provided for the different adherents to confront each other and hear each other out was perhaps the conference's most signal contribution. Previously their mutual suspicions had

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frustrated any common efforts by people who after all have many of the same concerns and objectives, and who should be allies in the search for solutions.

We cannot say all conflicts were resolved at Bucharest. Substantial differences of opinion and approach remain.

These came out most clearly in the examination of the pressure of population and natural limits to growth on the hopes of man for social justice and material progress. Previous discussions of the energy and resource problems, notably in the ecumenical Consultation in Cardiff in 1972, had affirmed the need for a radical new approach to the technical future:

"...there is general consensus that we have entered the transitional period during which decisions must be taken and implemented concerning a major redirection of our technology, particularly that relating to resource consumption.... Due to the inevitable delays in technological and social adaptation, the initiation of this process should be begun now."

The Bucharest Conference went considerably beyond this in developing the concept of the Sustainable Society, based on the evident need to see the world's economic possibilities and its material requirements in some kind of equilibrium. The report recognized this would mean different things for different parts of the world:

"Feeling a responsibility at least for our grandchildren, and sensing an incapacity of the physical environment to support for long a load significantly higher than today's, we believe that the rich segments of the world have now reached a stage where their continued material expansion will reduce the quality of life for some people at some time within the period of concern to us. The remaining, poorer, members of mankind are at a stage where the current benefits of material expansion, except in terms of population, are far larger than the probable costs in terms of reduced quality of life now or in the relevant future. Thus the overall quality of life will at the present be increased by material growth among the poor and by stabilization and possibly contraction among the rich."

## *Nuclear Energy*

For some, especially those from Africa, Asia and Latin America, the idea of the sustainable society suggested a too static and mechanistic approach. But those who defended the concept emphasized that in the global village, humanity could not live indefinitely beyond its means. In the past these means had been regarded as practically unlimited, assuming the continuing technological ingenuity of mankind.

This uncertainty about the ability of world society to achieve a desirable state of economic security for all its people was highlighted by the discussion of the growing use of nuclear

energy. Participants generally agreed that the interim period, before the inevitable exhaustion of the fossil fuels, should be used to find alternative sources of energy. But the conference was deeply divided on whether the emphasis should be put on nuclear power. At this point there was a realignment of forces. Some scientists and others, mainly from the developed countries, saw a great danger to people and the environment from radioactive poisoning, whose actual nature and extent are, in their view, still only slightly perceived. Supporting nuclear development were those (mainly engineers and those seeking economic growth in the poorer nations) who were reasonably confident the dangers could be overcome. They did not want to sacrifice economic welfare for millions in the future because of what appeared to them the rather remote threat of nuclear pollution. The conference did not get beyond this impasse.

One recommendation asks the World Council of Churches to consider the ethical and social implications of further worldwide nuclear energy development. It is particularly important for the churches to look at the human implications of this issue now when it is becoming a critical question for many countries and the United Nations seems unable to debate the larger human considerations at stake.

## *Structural Change*

But if the conference could not resolve its differences about the right technological goal for the future, it was unanimous on the need for radical structural change. All agreed this was necessary whether to achieve a socially just or an ecologically and technologically sustainable society. Basic to this search is a new, non-material understanding of quality of life.

The conference wrestled at length, however, with the paradox of how to realize structural change in a world committed to the highest possible standards of life: at the moment the economic survival of even poor nations depends on the high consumption patterns of the rich.

The problem was to agree on some immediate steps to reduce the dependency of the developing countries on the rich countries, and the need to reorient the economies of the developing countries to make them less dependent on the world markets. The reports contain a considerable exposition of self-reliance in terms of technology and new lifestyles.

All participants also agreed the major ethical and social challenge is to the rich countries. Can they find new ways of sharing their technological know-how, and what it produces, with the poor countries? Can they reduce their waste of resources and their addiction to consumerism? Can they also begin to understand that social justice seen in world dimension requires a serious reexamination of their use of such a large amount of the world's resources, and its resulting environmental destructiveness?

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But on the question of how to achieve structural change and the immediate political and social programmes to be instituted, the conference spoke with two voices as one can see from its report. The problem is that all rich, developed countries, whether capitalist or socialist, are committed to the goal of material progress. There is no ideological system that has not been corrupted by the expectations of steadily advancing material welfare at the expense of other nations, if necessary. The conference could make only very modest suggestions pointing to a world approach that would go beyond conventional national solutions.

## Doing Theology

The main theological discussion in the five-year inquiry grew out of the accusation that Christian theology was responsible for the human exploitation of nature which had produced the ecological crisis.

At Bucharest a special theological working group concentrated on three issues: (1) the Christian hope in relation to the perplexities of the technological future; (2) the Christian doctrine of creation and human attitudes towards nature in the light of the ecological crisis; and (3) the Christian concern for quality of life and social justice for all people.

The group faced the enormous task of reflecting and measuring the contribution of many different theological perspectives:

- contemporary versions of biblical theology, reflected especially in the book Ecology and Human Liberation by Tom Derr;
- Prof. Lynn White's advocacy of Franciscan Christianity;
- the process theologies of scientists like Charles Birch and some American theologian-ecologists like Prof. John Cobb;
- the mystical Hellenic-Hebraic theology of Paul Verghese, who conducted the Bible studies at the conference;
- the writings of Langdon Gilkey on fate and responsible freedom;
- the theologies of hope relating Christian eschatology to Marxist ideas of history;
- the liberation theologies of Latin America and the black theologies of North America;
- African theologies with their emphasis on imaginative stories rather than systematic exposition (represented by Prof. E. Mveng's paper on Cultural Values and the Future of Technology).

Perhaps the strongest influence was the presence of a considerable number of Eastern Orthodox Christians, who advocated a classical Eastern Orthodox theology as a resource for thinking about contemporary social and ecological issues. The chairman

of this section reported on the encounter in these words:

"Most of those present, though familiar with many sorts of ecumenical dialogues, were not very experienced in theological dialogue between Eastern Orthodoxy and more Western styles of theology. And all were discussing contemporary issues that theology was scarcely considering at all 10 years ago. This double novelty of the conversations meant that they were an experimental beginning."

Nevertheless, one passage of their report sums up very eloquently the dialectic of independence and interdependence that the conference discovered, in trying to relate the Christian concern to the social and the physical environment:

"Justice means awareness of the authentic interdependence of people, and of people with their natural environment. Independence, in the sense of liberation from oppression of others, is a requirement of justice. But independence, in the sense of isolation from the human community, is neither possible nor just. We - human persons - need each other within communities. We - human communities - need each other within the community of mankind. We - mankind - need nature within the community of creation. We - the creation - need God, our Creator and re-Creator."

"Mankind faces the urgent task of devising social mechanisms and political structures that encourage genuine interdependence, in order to replace mechanisms and structures that sustain domination and subservience."

It is too early to decide how the World Council of Churches should pursue the discussion of the interrelationship between faith, science, technology and society. The Bucharest Conference made practical recommendations on study, education and action. The Central Committee and the Fifth Assembly of the World Council of Churches will have to evaluate these. Clearly the subject is not closed. Bucharest opened up a new vision of the future challenging all Christians to serious reflection.

Paul Abrecht  
Executive Secretary,  
WCC Church and Society  
Department

## NEWS ROUND-UP

Geneva (EPS) - The World Health Organisation (WHO) has invited the Christian Medical Commission to enter into a special relationship through the creation of a permanent standing committee to suggest mechanisms for joint action in research and development of health delivery systems at the grass-roots level.

The CMC at its annual meeting in Zurich July 8-12 welcomed the invitation and gave its approval. A resolution passed by the commission assured the

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WHO that all CMC activities were directed to the total population of each country in which it works without regard to colour, creed, sex or national origin. It also recognises the constitutional and moral responsibility of governments for the health care of their people, and pledges to work within the guidelines approved by the governments concerned.

It is anticipated that this new relationship may result in joint programmes, especially in countries where a significant proportion of medical care is provided by churches. While cooperation will start at world level, it is expected to extend to the regions and eventually to individual countries with their agreement.

"The fact that 80% of the population in many developing countries are deprived of health services makes joint planning of all resources imperative", said Mr. James McGilvray, CMC director.

Main theme of the Zurich meeting was the provision of basic health services to deprived peoples. Since the churches have contributed to this deprivation by exporting inappropriate models, it is absolutely imperative that they adopt new priorities, said the commission. Recognizing that the bulk of all illnesses can be handled satisfactorily through simple facilities using middle-level and auxiliary manpower, the commission discussed the ingredients of such facilities and the training needed to staff them.

Lastly it acknowledged that "we are still in danger of perpetuating injustice so long as we apply health care systems to people without releasing the potential of those people themselves, not only in decision-making but in actual participation in their own health care." As Prof. Montemayor of the Philippines told the commission: "We must first give people dignity before relief".

● The former President of Lebanon, Dr. Charles Helou, underlined Christian opposition to the process of "judaization" of the Holy City of Jerusalem during a visit to Geneva last month. He advocated that Arab territories occupied in 1967 should be evacuated. This would automatically place Jerusalem / East / and the right bank of the Jordan under Arab rule. Whether this was exercised by Jordan or the Palestinian leaders was less important, he said, than that the Arab sector of the city be restored to "its rightful owners".

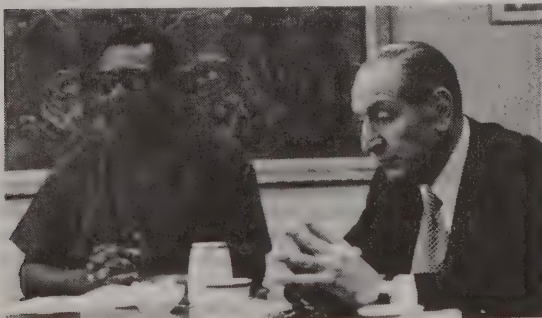
Dr. Helou (at right) talked twice with Dr. Philip A. Potter, general secretary of the World Council of Churches, and welcomed the council's position with regard to Jerusalem. A resolution passed in June by the Commission on Inter-Church Aid, Refugee and World Service asked Dr. Potter to deploy all his efforts in peacemaking in the Middle East and continue consulting with WCC member churches, especially those most directly concerned (Eastern and Oriental Orthodox), on problems regarding the future of Jerusalem.

● A three-member World Council of Churches team goes to the Sahel region of Africa very soon to serve as a contact and coordination point for church service work there. The team, composed of specialists, will collect information on what is happening and bring together a forum of people from the affected areas, West African churches and overseas agencies to map an ecumenical programme. So far the WCC has channeled more than \$1.6 million into relief and development projects in the six worst-affected countries. The total church contribution is estimated at more than \$15 million in supplies, cash and personnel. Churches in eight African countries have made contributions along with the traditional donors of Europe and North America.

● Some \$390,000 has been supplied by the WCC to the Committee of Cooperation for Peace, a church group in Chile helping victims of the deteriorating economic situation there while providing legal aid to 3,400 people arrested since the coup and 3,833 people who have brought cases in the labour courts. Heading the group are Roman Catholic Auxiliary Bishop Fernando Aristiz and Lutheran Bishop Helmut Frenz. According to a report released last month, cash and pledges totaling \$1.1 million have gone through the WCC to support refugees from Chile and legal assistance to those inside the country. Some 4,500 foreign refugees were helped to reach countries of asylum. At the same time, church committees in Peru and Argentina have aided more than 4,300 Chilean refugees who fled there.

● Cables expressing solidarity with the Philippines Council of Churches (NCCP) have been sent by church agencies around the world. The action followed the arrest in late June of General Secretary LaVerne Mercado; the Rev. Harry Daniel, associate general secretary of the Christian Conference of Asia; Mr. and Mrs. Paul E. Wilson, US missionaries; and several NCCP staff members. Following cables to President Ferdinand Marcos, the Wilsons, Mr. Daniel and Mr. Mercado were released. But concern has been expressed for those still held including the Rev. Roman Tipples, Mr. and Mrs. Rick Santiago, Bong Molanzo and Josie Karagdag. No charges were ever placed against any of those arrested.

● The International Synod of the Moravian Church meeting in Kingston, Jamaica passed a resolution on racism mentioning the situation in South Africa and expressing the belief that those advocating racial separation had misinterpreted the Gospel. The resolution deplored the fact that the World



Council of Churches' Programme to Combat Racism has been "interpreted as advocating violence or as a mandate that must be carried out even without consultation with those who are living with-in the situation". The Moravians called for "compassionate concern" for developing countries and condemned the rise of multinational corporations "which many times embody no ethical principles, as states are obliged to do, but solely the profit motive". The Rev. A.W. Habelgaarn of Cape Province, president of the Moravian Church in South Africa (Western Cape Province) was elected chairman of the synod.

● The annual meeting of the Theological Education Fund approved grants totalling more than \$500,000 to theological colleges, faculty members and associations of theological schools in Asia, Africa and Latin America. Archbishop Karekin Sarkissian, the committee's chairman, noted that more than \$400,000 had been contributed to the fund during 1973.

TEF Director Shoki Coe told the 50 persons meeting in Locum, Germany July 13-20 that "we are at the end of an era of theological education, and the demands of the new era are pressing upon us". Partly this is a result of the financial crisis plaguing churches in North America and elsewhere. The committee heard a preliminary report by Herbert Zorn on financial viability of theological training in the Third World. While exposing the high degree of dependency by Third World theological training institutions on outside support, the survey also turned up several places where financial viability in terms of local resources was a reality.

A task force has been appointed by the Commission on World Mission and Evangelism, TEF's parent body, to assess the role of theological education in the churches of all six continents, propose what services a world agency can best render and suggest structural options for its work. As chairman of that task force Dr. Thomas Liggett of the Christian Church (Disciples) discussed with the committee their mandate. Now midway through its third mandate TEF continues to provide major support ecumenically to a large number of training institutions around the world.

● Representatives of church union negotiating

committees and united churches in 10 African countries, meeting in Ghana last month, affirmed that "Christ is calling us to work for the unity of his church in Africa through organic union". Issues of service and development were prominent in the discussion of the African approach to unity. At the moment eight union schemes are in process on the continent, of which six cut across confessional lines. The consultation called for greater collaboration between mission agencies and uniting churches and between the mission agencies themselves. World confessional families were also encouraged to give greater attention to local situations where union negotiations are under way. A reception hosted by the Ghana Church Union Committee, which has just published its own draft basis for union, enabled delegates to hear reports from the new united churches in Madagascar and Zambia as well as the Churches of North and South India on what union has meant in their countries.

● The first pan-African dialogue between African Christians and Muslims took place July 17-21 at Accra, Ghana. Sponsored by the World Council of Churches, the University of Ghana and the Islam-in-Africa Project of the African churches, the conference discussed "The Unity of God and the Community of Mankind: Cooperation between African Muslims and Christians in Work and Witness".

Pinpointed as areas of mutual concern were religious education and worship, family life and nation-building. Participants agreed that Islam and Christianity share a belief in one God and have many points of theological and spiritual experience in common. This provides a basis for common involvement in society. They foresaw greater sharing of resources and facilities for educational, social and economic advancement.

The religious leaders called for a programme of relevant education for the masses to make them aware of the problems facing shared societies. Religious instruction for both Christians and Muslims must be provided in all schools, they said, even where one group is a minority. Such instruction should not be about religion alone but also the way it relates to social change.

The conference was chaired jointly by Prof. Kwesi Dickson, a Ghanaian Christian, and Dr. Musa Abdul, a Nigerian Muslim.

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## PERISCOPE

### Christians Get Life Imprisonment

Two members of the Korean Student Christian Movement have been sentenced to life imprisonment by a military court in Seoul. They are Na Byung Shik and In-sung Hwang. Six SCM members and the Acting General Secretary, Lee Chik-hyung were given prison terms ranging from 15 to 20 years. All were arrested after a peaceful demonstration demanding revision of the constitution and restoration of political freedom and were sentenced under the April 3 presidential decree. Presbyterian Pastor Park Hyong-Kyu, former President Yun po-sun and two professors at Yonsei University have also been tried on charges of inciting the students to lead a popular uprising to oust President Park. Roman Catholic Bishop Daniel Tji of Won Ju was arrested but released after Cardinal Kim personally intervened. He is still under surveillance.

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Meanwhile in Toronto, Canada, the Rev. Chai Choon Kim, 73, former moderator of the Presbyterian Church in Korea charged the US Central Intelligence Agency and President Park of Korea with systematic persecution of Korean Christians. He said about 1,000 Christian students have been arrested secretly and hidden from families and friends in recent months. Several ministers who dared to criticize the regime are serving prison terms of up to 17 years. "The President has become a dictator wholly above the law", he said. Dr. Kim has been ordered to return to Korea where he faces certain arrest.

#### Moscow Meeting

Churches and religious organizations in socialist countries were represented at a meeting in Moscow last month to discuss "Jesus Christ Frees and Unites", the Fifth WCC Assembly theme, and Christian efforts to lessen international tension. They asked specifically what contribution Christians can make to peace and collaboration among nations. The meeting was convened by Bishop Tibor Bartha, chairman of the Ecumenical Council of Hungary, and by Dr. Jan Michalko, Lutheran Bishop of Slovakia, at the invitation of Patriarch Pimen of Moscow and All Russia.

#### Church Union Ruling

A district judge in Sri Lanka has dismissed a court case brought by three Anglican laymen seeking to block the formation of the United Church of Sri Lanka. Judge K.C.E. de Alwis of Colombo asserted that "if the defendants were to go to Parliament with the dispute...it is the best thing that could happen". Participating in the union efforts were the Methodist, Baptist, Presbyterian and Anglican churches. However, the final step was prevented in 1972 when members of the Church of India, Pakistan and Sri Lanka challenged the vote taken in the Diocese of Colombo.

#### Baptists on Spanish TV

A Sunday evening worship service at the Usera Baptist Church in Madrid was due to be shown on Spanish television last month. It featured a young people's choir from Oklahoma City, Oklahoma (USA), a message by Prof. José Borrás, president of the Spanish Baptist Union, the baptism of six converts and observance of the Lord's Supper. The pastor of the church, Dr. José Cardona, invited the Spanish TV to make the programme upon learning they were interested in giving concrete information about Protestants.

#### In Defense of Haitian Refugees

The Executive Committee of the National Council of Churches (USA) is pressing the US Immigration and Naturalization Service to release Haitians now in detention, to allow them to work, to have legal counsel and to report to the authorities on weekends. The Miami-based Haitian Refugee Centre supported by local churches has agreed to assume responsibility for the refugees. Church leaders participated in a fact-finding task force which interviewed refugees and reported on their plight. Some 800 are threatened with deportation to Haiti, which they believe equals death.

#### Church Growth in Burma

Some 10,453 persons were baptised in 1973, according to the Rev. U Ba Hmyin, outgoing general secretary of the Burma Baptist Convention. Two trends are developing in Baptist churches, he said. As indigenization takes place the churches are wrestling with the cultures of the country, its values, concepts, symbolism and practice. Re-interpretation of Christian faith will create problems but also opportunities. Secondly he pointed to the emergence of deep emotional movements in some churches. Examples are the new born movements claiming special action by the Holy Spirit, viz the charismatic and the contemplative. The Burma Baptist Convention has 2,579 churches with 277,000 members. New general secretary is the Rev. Thra Victor San Lone, a teacher of theology.

#### Portuguese Presbyterians Back Full Independence

The Synod of the Portuguese Presbyterian Evangelical Church has declared that it supports efforts by liberation forces to achieve independence for Portugal's African colonies. A communique from the synod affirmed that Christians share responsibility for Portugal's colonial policy in the past and today are responsible for ensuring the total independence of Guinea-Bissau, Mozambique and Angola. The synod also called on the government of President Antonio de Spínola to recognize the status of conscientious objectors, which was denied by the former regime.

#### People in the News

The Rev. Ernst Lange, former director of the Division of Ecumenical Action and associate general secretary of the World Council of Churches, died July 3 at the age of 47. Author of several books, plays and numerous articles, Mr. Lange served as a parish minister and taught practical theology in West Berlin before coming to the WCC in 1968. At the time of his death he was on the planning committee of the Evangelical Church in Germany.

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- Dr. Imre Miklos, Minister of Church Affairs for Hungary, visited the World Council of Churches on July 10. During the courtesy call he discussed matters of mutual interest with WCC staff members.
- Bishop Arthur J. Moore, president of the board of missions of the Methodist Church from 1940 to 1960, died June 30 at the age of 85. A native of Georgia (USA), Bishop Moore supervised churches in Japan, China, Korea, Czechoslovakia, Poland, Belgium and Belgian Congo (Zaire). Part of his job was to prepare churches for autonomy. Survivors include Arthur Moore Jr., editor of New World Outlook, a Methodist mission magazine.
- A Protestant minister from Singapore, the Rev. Noah Chen, has gone to the USA to serve Mandarin-speaking Americans. For five years New York's Mandarin Christian Church has ministered to Chinese families throughout the metropolitan area. Now Mr. Chen becomes pastor of a new congregation in Upper Montclair, New Jersey, affiliated with the United Church of Christ.
- Dr. Adolf Wischmann has retired as president of the Church Office for External Affairs of the Evangelical Church in Germany upon reaching age 65. In 1956 he succeeded Dr. Martin Niemöller in this office which supervises the overseas work and oecumenical activities of the EKD. His successor is the Rev. Heinz Joachim Held, president of the La Plata Evangelical Church in Argentina.
- Prof. Ninan Koshy, 40, of Bangalore, India joined the staff of the Commission of the Churches on International Affairs, WCC, last month. Before becoming director of the Ecumenical Christian Centre at Bangalore, he had been general secretary of India's Student Christian Movement and a college teacher.
- The new General of the Salvation Army is a 66-year-old Canadian, Clarence Dexter Wiseman. He took over his new duties in London last month.
- Rena Karefa-Smart, noted Christian ethicist, joins the faculty of Boston University School of Theology in Massachusetts (USA) in September. In 1969 she organised the WCC's Notting Hill Consultation on Racism and now serves on the Commission on the Programme to Combat Racism. She recently completed doctoral studies at Harvard Divinity School.

### Greek Bishops Dethroned

The hierarchy of the Greek Orthodox Church has dethroned nine bishops. In a radio and TV address on July 11 Archbishop Seraphim, primate of the church, said the action was "to save the Church from destruction". Among the nine was Metropolitan Leonidas of Thessaloniki (Salonica), who denied that he had allowed his diocese to become a centre of "opposition and plots" against the church leadership. A government act published July 3 empowered the Holy Synod to dethrone any bishop who threatened the order and unity of the church. No possibility for appeal was granted.

### Support for Fixed Easter

The Archbishop of Canterbury, Dr. Michael Ramsey, has written to the Ecumenical Patriarch of Constantinople, Demetrios I, expressing "a strong desire that Christians everywhere should be able to celebrate Easter on the same day". He said he was representing the views not only of the Anglican Church but of all Christian churches in Great Britain. In his Easter message this year the Ecumenical Patriarch sent greetings to Pope Paul VI and the Roman Catholic Church, as well as to Christian churches in both East and West. He proposed a pan-Orthodox and pan-Christian agreement be made setting a fixed Sunday for Easter. The WCC's Faith and Order Commission reported in 1971 there was considerable willingness to celebrate the Sunday following the second Saturday in April.

### Madagascar Women Pray for Peace

Christian women in Madagascar have been observing World Day of Prayer for 20 years, first at a single service in the YWCA of Tananarive and now in 25 places throughout the country. Impetus for this increasing observance is an annual four-day congress held regularly since 1961. This year 300 women gathered near the east coast with the Tanala tribe to do Bible study, exchange ideas, discuss evangelisation and the role of woman in society and to visit with the people of the tribe, including the "king". The president of the Lutheran Church and the secretary of the Federation of Churches participated. Lectures were by a minister's wife, a teacher and a councillor in the newly formed development committee. Some women traveled three nights to reach the conference, where they slept on the floor in the huts of villagers. With women around the world they joined in praying "Make us builders of peace".

### Indonesians Study in Japan

A pastor of the Christian Church of Sumba, Rev. Manja Kondamesa, and a member of the Moluccan Protestant Church, Jacob Tuhumury, are taking a nine-month course in agriculture at the Asian Rural Institute 150 km. northeast of Tokyo. Besides farming the school offers leadership training and rural development. During the school's first year there were three students from East Malaysia, two from Korea, one from Thailand, three from Bangladesh and one Indian. It is affiliated with the United Church of Christ in Japan and cooperates with the National Christian Council of Japan. Its motto: That We May Live Together.



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# Ecumenical Press Service

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LWF NAMES NEW GENERAL SECRETARY,  
FOCUSES ON WORLD FOOD CRISIS

Northfield, Minnesota (EPS) - The election of a new general secretary, South Africa concerns, inner-Lutheran unity questions and the world food crisis were major agenda items at the annual meeting of the policy-making Executive Committee of the Lutheran World Federation (LWF).

Dr. Carl H. Mau Jr., 52, a North American churchman associated with the LWF for 17 years, will succeed Dr. André Appel next October in the top executive position in Geneva. Dr. Appel has been elected to the presidency of his home church in Alsace and Lorraine. At present the general secretary-elect is the leading executive of the LWF's USA National Committee. From 1963 to 1972 he was associate LWF general secretary in Geneva.

After hearing reports from church leaders in South Africa, the LWF Executive Committee urged continued effort to arrange a series of consultations for churches in both South Africa and Namibia. An intensified effort by all LWF member churches to eliminate apartheid was also encouraged.

Much discussion was devoted to the global implications of a theological controversy within the non-LWF member Lutheran Church-Missouri Synod. The federation's president, Dr. Mikko Juva, who had noted in his report that "the total body of world Lutheranism is suffering", was authorized to send a letter expressing brotherly concern to LCMS leaders.

Dr. Juva had also focused attention on the world food crisis by citing the widening gap between rich and poor countries. Suggesting that "there is something basically wrong with the conception of life in the so-called Christian countries", he asked whether affluent Christians are ready to make real sacrifices and find concrete ways to meet the hunger challenge.

The committee called for new efforts by all Lutheran churches, together with the World Council of Churches and other ecumenical groups, to increase conscientization with regard to the root causes and global implications of the food shortage, population pressures, political, social and economic instability, racial discrimination and other violations of human rights.

KOREAN CATHOLIC BISHOP DEFIES SUBPOENA,  
PRESBYTERIAN PASTOR'S TRIAL ADJOURNED

Seoul, Korea (EPS) - Bishop Daniel Tji, head of the Roman Catholic Diocese of Wonju, has branded the "Revitalization" Constitution "invalid and contrary to truth...forged by violence, intimidation and fraud". It violates the "basic and essential rights of the people", he said in a declaration of conscience given to journalists outside a Seoul hospital where he was under police surveillance.

The declaration was dated July 23, the day the bishop's trial was to begin before a military court. However, when he refused to answer a subpoena the trial was postponed indefinitely.

Acknowledging that he gave funds to support "Christian-minded students", the bishop said he was falsely accused "by forged documentation" of instigating a revolt. He also challenged the emergency decree of President Park's regime making it an offense punishable by death to call for reform of the constitution.

The trial of Presbyterian Pastor Park Hyong-Kyu, former President Yun and two Yonsei University professors, begun July 16 and 18, has been adjourned indefinitely.

The National Assembly was scheduled to meet in special session August 1 to debate an opposition motion to quash the government decree banning criticism of the constitution. The ruling party agreed to the 10-day extraordinary session after months of opposition. The Assembly hasn't met since President Park's decree of January 8 cracking down on intellectual and student protest on the constitution.

Meanwhile in Tokyo an international committee for the support of political prisoners in South Korea has collected several thousand signatures both in Japan and overseas urging the release of Kim Chi Ha, Korea's best-known poet, and 13 others sentenced with him. Signers included former West German Chancellor Willy Brandt and Dr. Edwin Reischauer, former US ambassador to Japan.

In Washington, D.C. two Congressional sub-committees of the House Foreign Affairs Committee were scheduled to start hearings July 30 on an amendment to the foreign aid bill banning US assistance to any nation holding political prisoners. American economic aid to Korea in 1973 totaled \$142.2 million plus \$177 million in military assistance.

WORLD YMCA CONSIDERS AID  
TO NATIONAL MOVEMENTS

Geneva (EPS) - At the first meeting of the World Alliance of YMCA's since its world assembly in 1973, top priority was given to the building of strong national movements.

Some 100 leaders from 46 countries attending the Executive Committee sessions here July 15-18 asked the world body to launch a study on the role of area organizations as instruments for strengthening the national YMCA's. The world body was asked to draw up guidelines for national movements seeking financial aid from other member movements and donor agencies; it will also coordinate requests for support.

The Committee on Refugees and Rehabilitation reported that SFr. 3,558,700 would be spent in 1974 for service projects in Ethiopia, the Middle East, Bangladesh and Vietnam.

In order to cover its extensive agenda the Executive Committee worked through six task groups. A major study on Christian Leadership and Open Membership was launched. A group of seven persons from different parts of the world representing the wide range of policies and practices found in YMCA's today will work closely with task groups appointed by the national movements. It is expected that the study can go to national movements by October 1976 in preparation for the next World Council meeting in 1977.

To stimulate YMCA involvement in development, the Executive Committee approved plans for seminars and workshops to be held in Asia, Africa and Latin America. The first of these, scheduled for Accra, Ghana, September 12-16, will involve leaders from Sierra Leone, Ghana, Nigeria, Togo, Cameroun and Liberia. All will deal with development education, indigenous leadership development and community development.

A statement on the human environment suggesting practical ways by which local and national YMCA's can express their concern said: "The YMCA must take the initiative in changing the life-styles of people who waste natural resources and by their habits destroy the environment". At the same time the YMCA, through its commitment to international cooperation for development, has "a responsibility to contribute to a better life for all peoples".

### 11 WOMEN ORDAINED AS PRIESTS OF ANGLICAN CHURCH IN AMERICA

Philadelphia, Pennsylvania (EPS) - Eleven women were ordained as Episcopal priests on July 29 becoming the first of their sex to achieve that distinction in the North American wing of the Anglican communion. The rite was performed at the Church of the Advocate here by three retired bishops.

Although the effort to secure approval for the ordination of women was defeated at the triennial convention of the Episcopal Church last year, the bishops said they had decided to perform the ordinations out of a sense of "obedience to the Lordship of Christ" and in solidarity with all people struggling for freedom, liberation and dignity.

Conducting the ordinations were the Rt. Rev. Robert Dewitt, formerly of the Philadelphia Diocese; the Rt. Rev. Daniel Corrigan of Denver, former director of the Home Department of the Episcopal Church; and the Rt. Rev. Edward Welles, former bishop of West Missouri.

Those ordained were: Merrill Bittner, Alla Bozarth-Campbell, Alison Cheek, Emily Hewitt, Carter Heyward, Suzanne Hiatt, Marie Moorefield, Jeannette Piccard, Betty Bone Schiess, Katrina Swanson, Nancy Constantine Hatch Wittig.

A strong protest against the action was lodged by Canon Charles H. Osborn, executive director of the American Church Union, which represents the Anglo-Catholic wing of the church.

EPS

### ECUMENICAL TEAM ON CYPRUS SAFE

Geneva (EPS) - A special WCC staff task force on Cyprus has received news that ecumenical personnel on the island are safe following recent hostilities. These include members of the ecumenical team working for reconciliation on the island as well as staff members of the Near East Ecumenical Committee for Palestine Refugees based in Nicosia.

Mr. Stanley Mitton, WCC's emergencies officer, said no specific requests for humanitarian assistance had been received, but the Commission on Inter-Church Aid, Refugee and World Service was exploring the possibility of getting the Christian communities on the island to assess the needs of all the various communities.

EPS

## PROTESTANT/ROMAN CATHOLIC PAPER FOR ITALY

Rome (EPS) - A new weekly newspaper will begin publication in Italy the first week of October. It is the result of a merger between Nuovi Tempi, a Protestant journal founded in 1967, and COM, an independent Roman Catholic weekly. The paper will be edited by a group including the ex-abbot Giovanni Franzoni; Salesian theologian Giulio Girardi; Waldensian pastor Giorgio Girardet and Marco Rostan, a leader of the World Student Christian Federation.

The merger was approved July 6 by the legal owners of Nuovi Tempi (the Association for Protestant News) and the COM Cooperative. Thus for the first time Italian Protestants and Catholics with years of struggle alongside the working class will begin to confront each other weekly in the columns of the new publication.

EPS

## SECOND NORWEGIAN CONTRIBUTION TO P.C.R.

Oslo (EPS) - The Government of Norway has again indicated its support for the Programme to Combat Racism of the World Council of Churches with a grant of 100,000 N.Cr. (\$18,500). The gift came in response to a request from the Church of Norway's Council on Foreign Relations, according to its general secretary, the Rev. Gunnar Stalsett. Late in 1973 the Norwegian Government contributed 75,000 N.Cr. to the Special Fund to Combat Racism.

This is the third government to support the WCC's anti-racism efforts. The Dutch Government has given 500,000 guilders (\$179,000) and the Swedish Government twice gave 100,000 S.K. (\$24,315) matching sums raised by the churches.

EPS

## TANZANIAN LUTHERANS BACK FREEDOM FIGHTERS

Kibaha, Tanzania (EPS) - The Evangelical Lutheran Church in Tanzania decided at its biennial conference here that it will continue to support freedom fighters in their struggle for liberation. Announcing the decision, Bishop Stefano R. Moshi said African liberation had been a major agenda item. Also discussed was the move for self-reliance on the part of African churches. The Lutherans seemed to feel there was too much dependence on aid from churches overseas, according to Tanzania Radio which broadcast news of the conference.

EPS

LAUSANNE CONGRESS ISSUES COVENANT,  
ARRANGES FOR CONTINUING COMMITTEE

Lausanne (EPS) - The International Congress on World Evangelization concluded here July 25, after offering nominations for a committee of 25 to act as a means of "continuing fellowship to implement the vision of the Congress." But there is to be no formal organisation. The Planning Committee of the Congress, which had an international, interdenominational membership, will choose the members from the nominations. Europe and North America have only 11 representatives among the 25.

Responding to questions from the press as to whether an international organisation of evangelicals would emerge, similar to the World Council of Churches, Honorary Chairman Billy Graham and Executive Chairman Bishop Jack Dain replied emphatically that there was no such intention. Some 86% of the participants who replied to a questionnaire favoured a continuing fellowship, but only 25% said their denomination would definitely be interested in joining it.

A large proportion of the 4,000 persons (including stewards and media representatives) at the Congress were from member churches of the World Council of Churches, which had been invited to send five staff members as visitors. Dr. Graham visited the headquarters of the WCC some time ago to acquaint the staff with plans being made for the Congress.

The Planning Committee of the Congress adopted and published a "Lausanne Covenant" containing 15 declarations of one paragraph each, supported with quotations from the Bible, stating the convictions of the Congress participants on various matters of faith and practice. They had considered a draft covenant circulated earlier and proposed amendments.

The covenant put great emphasis on evangelism, which it defined as "to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers forgiveness of sins and the liberating gift of the Spirit to all who repent and believe."

Declaring that "world evangelization requires the whole Church to take the whole Gospel to the whole world," the covenant called upon evangelicals "to break out of our ecclesiastical ghettos and permeate non-Christian society." On cooperation in evangelism, the covenant said: "We affirm that the church's

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visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation."

Devoting one section to Christian social responsibility, the covenant affirmed "that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression." It expressed "penitence for having sometimes regarded evangelism and social concern as mutually exclusive." During the Congress many participants gathered at lunchtime one day, foregoing their luncheon, to fast and pray, and express concern over starvation and scarcity in parts of the world.

In spite of a general protest against the Bangkok call for a moratorium on missionaries contained in some addresses and group reports, the final text of the Lausanne Covenant said: "A reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelized areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service". There was strong support in Congress discussions for "cross-cultural evangelization" involving the sending of missionaries between all countries, not necessarily from the West.

EPS

CCPD MEMBER STILL DETAINED  
BY PHILIPPINES MILITARY

Geneva (EPS) - A Filipino labour lawyer who had planned to attend the meeting of the Commission on the Churches' Participation in Development (CCPD) opening in Berlin (West) August 2 will be unable to do so because he is still detained at Fort Bonifacio outside Manila.

He is Mr. Ibarra Malonzo, 30, an active member of the United Church of Christ in the Philippines who serves as legal counsel for the Mindanao Federation of Labour based in Zamboanga City.

Mr. Malonzo was arrested in Manila on June 26 together with staff of the National Council of Churches in the Philippines, the associate general secretary of the Christian Conference of Asia, the Rev. Harry Daniel, and two US mis-

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sionaries, Mr. and Mrs. Paul Wilson. All have now been released except Mr. Malonzo and Miss Josie Karagdag, an NCCP staff member.

Meanwhile in Manila a group of clergy and lay people from nine Filipino Protestant churches have issued a statement expressing "dismay and concern" at the arrest and detention of these Protestant leaders.

"As a Christian community", the statement says, "we cannot possibly miss the difference in treatment of Muslim rebels who have not only been permitted to participate in the recently concluded Marawi Conference but have been given repeated assurances from the government that they will be the recipients of social and economic assistance. We are happy for them and we trust the government will continue to pursue this enlightened policy.

"These arrested ministers, missionaries and laymen do not ask any aid from the government. All their families ask is that they be accorded the treatment guaranteed by the basic rules of humanity and decency and the Bill of Rights under the new Constitution. Not only were they not arrested while committing a criminal offense; many of them were apprehended on the flimsiest excuse of guilt by association. Unlike the Muslim rebels, they have not taken arms against the government.

"We therefore appeal to the authorities to make the Bill of Rights - which speaks of the presumption of innocence, the sanctity of person and domicile and basic human rights - an everyday reality. We ask that presidential pronouncements be matched by actual performance by the military so that our people may not lose their confidence in the government".

Signers of the statement are members of the United Church of Christ, United Methodist Church, Philippine Independent Church, the Episcopal Church, the Baptist churches, Iglesia Evangelica Methodista, Evangelica Unida de Cristo, Lutheran Church and Salvation Army.

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WCC LEADERS SPEAK ON 5TH ASSEMBLY THEME;  
SITE OF WORLD MEETING IS CHANGED

Berlin (West), August 12 (EPS) - The World Council of Churches is seeking to make a relevant response to the cries of human anguish in the world and to carry out a bold and open confrontation with the issues and challenges of the times, General Secretary Philip A. Potter told the 120-member Central Committee, which opened its deliberations here August 11.

"In our fumbling way we are in the midst of the travail of our fellow human beings, seeking to discover what God is saying and doing in his world", the ecumenical leader continued.

At the same time he stressed the comprehensive nature of the World Council's programme in which human rights are of as much concern as racism, evangelism as important as service, faith and unity as much discussed as development.

Dr. Potter was addressing the last meeting of Central Committee before the 1975 world assembly. Thus much of the committee's time during its eight-day meeting will be devoted to putting finishing touches on the programme for that event.

In the first major action of the meeting the committee decided "with deep regret" not to make use of the invitation of the Indonesian Council of Churches to meet in Jakarta in 1975. Instead it will seek an alternative location for the assembly. The committee noted that government spokesmen recently indicated a world Christian assembly might have an unfavourable impact on national unity.

Expressing the conviction that misgivings expressed by some sections of the Indonesian community were based on "misunderstandings about the nature and purpose of the ecumenical movement", the Central Committee said they still raised the question whether the World Council would be acting responsibly were it to meet in Indonesia at this time.

Central Committee opened with Sunday morning worship in Kaiser Wilhelm Memorial Church. Christians of some 40 countries participated in the service. It was a moving testimony to the power of ecumenism to transcend divisions, even those evident in Berlin.

Metropolitan Anthony of Sourozh in his communion meditation said oneness would come only as a gift from God "when we have become true Christians not only in our faith but also in every manifestation of life".

At subsequent sessions the theme of the forthcoming world assembly - "Jesus Christ

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frees and unites" - was elaborated by both Dr. Potter and the Chairman of the Central Committee, Dr. M.M. Thomas of India.

Dr. Thomas said: "Modern history may be considered as an exploration of freedom in three aspects. First is man's liberation from slavery to nature and as mastery over it through technology. Second is liberation from exploitation and oppression in society. Third is liberation from enslavement to static moral structures of human nature and the affirmation of human creativity and openness to the future.

Yet these freedoms inevitably lead to self-aggressiveness, misuse of the earth's natural resources and abuse of power to exploit and oppress others unless they are put in a "faith commitment that can be a liberation from self", Dr. Thomas said. "The Messiah who brings true liberation from self is the Suffering Servant".

#### "Cheap Ecumenism"

Dr. Potter devoted a large portion of his address to the involvement of the churches in the ecumenical movement. He denounced "cheap ecumenism" much as Dietrich Bonhoeffer had railed against "cheap grace" a generation earlier in this same city.

Noting that many people have been so trained in their faith and life that they find it extremely difficult and even dangerous to face the issues of church and community openly and fearlessly, Potter said: "By and large member churches have not found it easy to translate insights hammered out in ecumenical debate and frontier action into the life and thinking of the congregations. And this involvement gap is widening."

He said the World Council of Churches had financial difficulties stemming from the current monetary crisis but also from insufficient support for its general budget. While churches stress the importance of those concerns paid for out of the general budget, they give more for refugees and relief, mission, development and education.

Dr. Potter asked the Central Committee to consider seriously what responsibilities are attached to membership in the World Council.

Dr. Thomas also commented on various WCC activities. The question of human rights in society and state has been engaging the Council's attention in a special way during the past year, he noted. The General Secretary's Christmas Message pointed out that "in these days many Christians seem more troubled about lack of human rights in other societies than in their own". This may be partly because every

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society sees situations elsewhere as affecting its own, Dr. Thomas commented.

"But often it is a result of absolutisation of partial perspectives on the rights of man and on an inadequate recognition of their content".

"We need a new conception of human rights", he said, "which will not isolate freedom in the state from justice in society and vice versa, and which can also recognise the different moral priorities between freedom and justice in different situations".

In this connection the struggles of the non-white against white racism, of women against male domination, the hungry against continued exploitation are all struggles for rights of men and women to live a human life and to participate responsibly in human community. "They must be seen as part of the struggle of the oppressed for their legitimate human rights", Dr. Thomas said. He reported that the Commission of the Churches on International Affairs planned a consultation on human rights in October.

Dr. Thomas strongly reaffirmed the commitment of the World Council of Churches to the evangelistic witness of the Church. He said the Council was founded on the centrality of Jesus Christ and what this meant for the "evangelistic witness of the Church in the world of religion, ideology and spirituality".

But this went alongside the search for unity and participation in the struggle of men and women for humanity in the modern world, he said.

Dr. Potter held it "noteworthy" that the recent Lausanne World Conference on Evangelism stated in its Covenant "We affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ...The salvation we claim should be transforming us in the totality of our personal and social responsibilities".

The speeches by Drs. Thomas and Potter will be discussed by Central Committee and recommendations based on them will come before adjournment August 18.

During its opening business session the Central Committee was welcomed to Berlin by officials of Church and state. Senator Stein spoke on behalf of the government. Bishop Kurt Scharf, head of the Church of Berlin-Brandenburg, recalled the city's ecumenical history going back to the Reformation. The Council of Churches in Berlin, including Roman Catholic, Orthodox and Protestant churches, has given a resounding "yes" to the ecumenical movement, he said.

## WCC ASSEMBLY SITE CHANGED

Berlin (West) (EPS) - Jakarta will not be the site of the Fifth Assembly of the World Council of Churches in 1975. The Central Committee of the WCC meeting here decided with deep regret that because of what was termed "misunderstandings" about the nature of the assembly in Indonesia it would be better to change the location.

The misunderstanding, identified by the Central Committee in a background document, concerns relationships between Christians and Muslims in the Asian country. Although Indonesia is officially committed to the Pancasila, a philosophy which implies a pluralistic multi-religious society, the Muslim community comprises 85% of the 121 million population. Muslim groups inside the country have recently expressed strong reservations about holding the assembly in Indonesia.

The document noted that the Government of Indonesia, while welcoming the idea of holding the meeting in Jakarta, did not wish it to become a threat to national unity. Indications were that that threat was a real possibility, the Central Committee said.

In a resolution expressing appreciation to the churches and the government for their readiness to invite the World Council to Indonesia, the Central Committee instructed the staff to begin a search for a new location.

Dr T.B. Simatupang, chairman of the Indonesian Council of Churches which was responsible for issuing the invitation, said the churches in Indonesia understood the reason for the action even though they had been looking forward to receiving the assembly. "We believe it would be a responsible decision which takes seriously the realities of our situation and reflects the deep concern within the World Council of Churches for the people of Indonesia."

Indonesian Christians would continue to involve themselves with all sectors of Indonesian society in building a common future, he affirmed. "We hope that it will eventually prove possible for the World Council to meet in our country. In the meantime, the ecumenical movement will continue to be a fellowship of mutual challenge and stimulation for us all."

Meanwhile preparation for the assembly, the supreme policy-making body of the WCC, goes ahead as before. The Central Committee will make final policy decisions.

The assembly, meeting under the theme "Jesus Christ Frees and Unites", will bring together more than 1,500 participants in one of the most representative Christian gatherings ever held. The majority of the delegations of the 267 member churches have already been named and the Central Committee also heard that the \$1.5 million budget is substantially covered.

UNIT I DISCUSSES COMMUNITY, UNITY  
AND WITNESS FOR TOMORROW'S WORLD

Berlin (West) (EPS) - The future of the human environment, Christian faith and its relation to the ideologies of our time, new challenges to Christian mission, the future of man threatened by technological progress, the confession of Christian faith in the language of today and new directions in the search for Christian unity were the major themes discussed by the 50-member Committee of the Programme Unit on Faith and Witness (Unit I), August 7-9.

The committee, which brings together representatives from the sub-units on Faith and Order, Church and Society, World Mission and Evangelism and Dialogue with People of Living Faiths and Ideologies, made specific recommendations to the policy-making Central Committee, which began work August 11.

Emphasising the importance of the Faith and Order Commission's study "Giving Account of the Hope that Is in Us", the committee recommended that it be taken further. The contributions from more than 40 groups in all continents will be made available to the churches and submitted to the Fifth Assembly of the World Council next year.

At its triennial meeting in Ghana last month the Faith and Order Commission resolved to pursue its study on the unity of the Church in relation to the unity of mankind by taking up "two urgent and controversial questions" - racism and dialogue. The Unit Committee also agreed to pass on to Central Committee the Ghana decision to give serious attention to the "theological and practical aspects of the relationship between men and women in the Church", and to launch new studies on the teaching authority of the Church as seen in ecumenical perspective.

The Unit Committee discussed the "moratorium" on funds and personnel suggested by the Third Assembly of the All Africa Conference of Churches. Looking at the possibilities open to churches as "equal partners in mission", the committee recommended that the statement of "principles of mutual responsibility" among churches engaged in witness and service be placed on the agenda of the Fifth Assembly.

The "Lausanne Covenant", which came out of last month's congress on evangelization sponsored by Billy Graham, gave rise to a full debate. The Commission on World Mission and Evangelism (CWME) has been asked to take note of the papers of the congress, and the covenant may eventually become a background document for

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the Assembly.

The Committee gave a warm welcome to the final report of the Church and Society study "The Future of Man in a World of Science-based Technology", drawn up at the recent Bucharest conference. They asked that it be widely distributed in the churches for further study and comment.

After considering the reactions from various churches and other groups around the world to last year's Central Committee report "Violence and Nonviolence in the Struggle for Social Justice", the Unit Committee recommended that a number of ecumenical teams should visit two or three conflict situations to study, together with Christian leaders and others, the underlying theological and ethical issues and possible strategies for resolving conflicts. In view of the continuing differences on the question of violence and nonviolence, the committee said that bilateral discussions between the groups concerned should be encouraged by the WCC.

Reviewing the work of the sub-unit on Dialogue with People of Living Faiths and Ideologies, the Unit Committee gave particular attention to the question of ideologies. It was agreed that "all the sub-units of the Programme Unit on Faith and Witness should try to clarify together the relation of faith to ideology and the terminology appropriate for this". The ideological presuppositions of the various programmes of the WCC are to be examined.

Finally, the committee took up the question of the churches' responsibility for the human environment and agreed that further research was needed. The question will be placed on the Fifth Assembly's agenda.

EPS

RACE PROGRAMME MANDATE, DEVELOPMENT BANK  
GO TO CENTRAL COMMITTEE FOR DECISION

Berlin (West) (EPS) - The Central Committee of the World Council of Churches is being asked to renew the mandate of the controversial Programme to Combat Racism (PCR) and to continue the Special Fund which has made grants to liberation movements in southern Africa. The Committee of the Programme Unit on Justice and Service, which met here August 7-9, agreed unanimously to recommend the continuation of the programme, due to expire at the end of this year.

The report of the unit committee, which groups commissions dealing with Inter-Church Aid, Development, Racism and International Affairs, goes to the Central

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Committee for final decision this week. It also includes a request that PCR study the need for "multiple strategies" in combatting racism.

In an extended discussion on the renewal of the mandate, the unit committee made it clear that the PCR would be operating within the guidelines set by previous Central Committee decisions. The PCR, along with other sub-units of the WCC, was continuing a theological interpretation of its work and was concerned with oppressors as well as the oppressed, the document said. But there was still a need to focus on the various forms of white racism in the world.

In a related action, the Central Committee will be asked to examine the role played by leading European and American banks in a consortium which has made loans totalling over \$210 million to the South African Government and its agencies. If the banks, through the Europe and American Banking Corporation, do not stop making the loans, the Central Committee is requested to authorise the Finance Department to withdraw WCC funds from any of the participating banks.

Another major item considered by the unit committee was the proposal for the establishment of an Ecumenical Development Cooperative Society (EDCS), which has been described by some as a "Christian World Bank". The EDCS would use church investment monies to make low-interest loans to development projects benefiting the poorest people in developing countries. Indications have already come in from a number of churches that they are prepared to participate in the EDCS, which it is hoped will secure an initial starting capital of \$5 million.

The Central Committee will also be asked to give attention to the major development crisis. Related problems of food shortage, energy, population growth, environmental difficulties and monetary crisis add up to what the committee document calls a "threat to survival". The Central Committee will be invited to help churches around the world appreciate the implications of the crisis for the future of world community.

The concept of justice, from a biblical perspective, was the subject of much discussion. The conclusions will go to the staff with the request that all segments of the unit coordinate their work in this area.

The unit committee also

- heard a report on the WCC's Indochina Fund, which has spent more than \$3.4

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- million on reconstruction work, and asked Central Committee to extend its mandate a further five years;
- forwarded to Central Committee proposed resolutions on Cyprus, Middle East, Jerusalem, Korea and the Philippines;
  - received reports on aid to refugees from Chile and work for human rights in that country;
  - authorized more staff work on white migration to southern Africa;
  - heard a progress report on plans for a Human Rights Consultation in October in Austria.

EPS

EDUCATION AND RENEWAL UNIT FOCUSES  
ON THEOLOGY, YOUTH, WOMEN'S CONCERNS

Berlin (West) (EPS) - If the Christian Church takes the Scriptures seriously, it cannot avoid God's identification with the poor and the weak. If the Church is faithful to its Lord, it must also be identified with those struggling for freedom from servitude and oppression.

With this statement, the Programme Unit on Education and Renewal of the World Council of Churches meeting here August 7-9 called on the Central Committee to "create a context in which the dialogue between different perspectives on liberation and faith can take place".

"The World Council of Churches as a representative of the People of God cannot avoid the critical issues that liberation theologies raise for the life and unity of the Church", said the unit committee.

Specific suggestions included sending out a paper on "Theology in the Context of Liberation" to all those who will participate in the WCC's Fifth Assembly in mid-1975 and an invitation to the Council's theological commission to join in a study of liberation theology and its implications for church unity.

The unit committee asked the parent body to provide substantial financial assistance towards a fund to assist regional youth programmes around the world, after it had heard a report that young people give high priority to work with oppressed people of various sorts. Part of the fund would be used to enable the WCC's Youth Coordinators to bring youth concerns to the attention of the Christian churches. In this connection, a strong plea was made that the World Council

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admit more youth to all its decision-making bodies and especially to the forthcoming world assembly.

After receiving a report on the recent "Familia '74" gathering in Tanzania, the Programme Unit asked Central Committee to permit the Family Ministries Office to explore the possibility of forming an international commission on family movements. It is hoped this might include several Roman Catholic movements.

The Education Sub-unit produced a list of priorities for its work during the coming year. Among these are radical re-appraisals of structures and processes in church education, innovations that promise liberation for people and renewal for the churches, experiments in ways of nurturing children in the Christian faith and ecumenical theological education for the laity. It plans a seminar featuring Paulo Freire, a Brazilian educator now living in Geneva, and Ivan Illich of Cuernavaca, Mexico on the subject "Conscientization and Deschooling".

The Programme Unit received and forwarded to Central Committee a report on the Consultation on "Sexism in the 1970's" held recently in Berlin (West). The 170 women from 49 countries who attended made recommendations to the WCC calling for the inclusion of women in its theological study commissions, the eradication of sexist language from WCC documents, study materials and speeches, and studies on the exploitation of women and innovative ministries to persons of alternate life styles.

On the occasion of International Women's Year (1975) the Unit Committee recommended a specific project be undertaken to benefit women suffering from the worst conditions of housing, health and nutrition.

Noting the expiration of the "Participation in Change" programme, the Unit Committee recommended that a full-time staff person be appointed after the Fifth Assembly to continue the concerns related to "marginalized people and renewal at the base". For the Fifth Assembly, the unit asked that a small multi-lingual and cross-cultural language policy committee be formed to advise assembly planners on language use and style of communication.

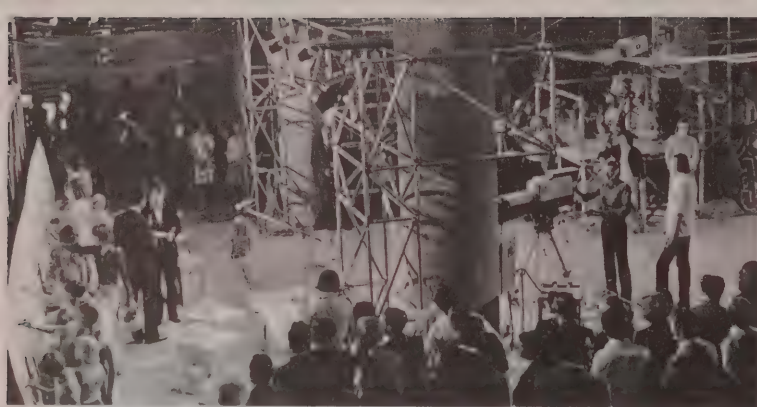
Several times during the three-day meeting the committee expressed frustration at its infrequent meetings and heavy work load. It therefore asked the Central Committee if several committees or commissions could be set up to consult with Geneva staff on programme planning and provide a more substantial base of support.

# THIS MONTH

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Creation and Destruction were vividly portrayed through dance, poetry, music, painting and film on a TV programme made by Sender Freies Berlin, West Berlin radio/TV company, for the entertainment of Central Committee members (1520). Shown on Eurovision, the programme suggested the Christian concern for stewardship of the earth through an animated film "The Last Seven Days". James Weldon Johnson's poem on Creation inspired a choreographic treatment of the theme while children painted God's world (1522). Moderator Gerhard Rein asked Miss Jean Fairfax (1521) about American blacks' contribution to world culture based on their experience of suffering and (1523) General Secretary Philip A. Potter told how the World Council of Churches was involved in the struggles of people everywhere. Anthropologist Margaret Mead (1524) and Bishop K. Scharf, head of the host Church of Berlin-Brandenburg. (1525) Informal conversation: Dr. Won Yong Kang, Korea; Miss Pauline Webb, UK; Dr. Kiyoko Takeda Cho, Japan; Dr. W.A. Visser 't Hooft, Geneva (1526) Dr. Roger Mehl, France, asks to speak.



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	Cover photo: Dancer depicts "Creation" in TV programme aired at Central Committee	

The Central Committee of the World Council of Churches held its annual meeting in Berlin (West) from 11th through 18th August. This, its last meeting, was a time for surveying the past six years and looking toward next year's Fifth Assembly. Dr. M.M. Thomas, Chairman of the Central Committee, devoted a major section of his report to an exploration of freedom in line with the Assembly theme, "Jesus Christ Frees and Unites". Dr. Philip A. Potter, General Secretary, suggested some concerns that have been crystallising since Uppsala. Dr. Lukas Vischer gave his annual report on the unity of the Church, and Mr. C.I. Itty spoke movingly of the 'malignant threat to human life' due to food scarcity, famine, undernutrition. Following are excerpts from these speeches.

## REPORT OF THE CHAIRMAN

...The question of 'human rights in society and state' has been engaging our attention in a special way. The 25th Anniversary of the Universal Declaration of Human Rights fell on December 10, 1973. Among our responses were a Christmas Message from the General Secretary in which he spoke of the Incarnate, Crucified and Risen Christ as the source of human dignity and rights and a joint statement by the Vatican and the WCC appealing to 'local churches and particularly to Christian leaders to initiate or intensify programmes of instruction and sensitization in human rights and corresponding duties so that every person regardless of race, religion, class or nationality may be aware of the quality of human life to which he is entitled'....Later, the Executive took cognizance of the Solzhenitsyn and other current events involving issues of human rights. The WCC programmes to combat colonialism, racism, sexism and poverty which deny human rights to men and women in the world have continuously highlighted the complexity of the issues involved.

This dimension of complexity - even of ambivalence - becomes even more evident as the Commission of Churches on International Affairs prepared for its Human Rights Consultation in October. As the Christmas message pointed out, 'in these days many Christians seem more troubled about lack of human rights in other societies than in their own'. This may be partly because every society sees situations elsewhere as affecting its own. But often it is a result of the absolutisation of partial perspectives on the rights of man and on an inadequate recognition of their content.

We need a new conception of human rights which will not isolate freedom in the state from justice in society and vice versa and which can also recognise the different moral priorities between freedom and justice in different situations. One hopes that the CCIA consultation on Human Rights...will help in meeting this need....

The struggles of the non-whites against white racism, of women against male domination, the hungry against continued exploitation are all struggles for rights of men and women as persons to live a human life and to participate responsibly in human community; and they must be seen as part of the struggle of the oppressed for their legitimate human rights. But it involves also the curbing of the illegitimate rights many persons and groups have today to use economic and/or political means to exploit their fellowbeings not only within each society but also between societies and nations. Of course the Christian concern for human rights is based on spiritual inspiration which is beyond politics, but it also means involvement in politics aimed at changing existing power-structures, conceived as the expression of the concern for human persons in community and as the instrument of relating order, freedom and justice in their inter-relation....

## Letters from Patriarchs

The Declaration of the Ecumenical Patriarchate on the occasion of the 25th anniversary of the WCC, and the Message of Patriarch Pimen of Moscow and All Russia and the Holy Synod of the Russian Orthodox Church, commenting on the Bangkok document on Salvation Today, both affirming unmistakably their commitment to and participation in the ecumenical movement, were among the most significant happenings of the last Central Committee. These documents have acquired greater

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significance as the theological issues raised by them continued to be discussed...You must have seen the responses which the General Secretary and I, according to your instruction, sent to the Patriarchates after clearing them with the Executive. Discussion in the Executive itself was substantial...This dialogue, one hopes, will continue....

Before I comment on the theme of the next Assembly let me make two preliminary observations. First, as both a temporal and a spiritual being, no man can be involved in a purely "horizontal" or purely "vertical" activity; the horizontal/vertical, the social/spiritual dimensions meet in human nature and in all human aspirations and activities. Our task as Christians and churches is to "discern the spirits", whether it is the Spirit of God or idolatrous spirits, and to confront them with the Spirit of the God-manhood of Jesus Christ. Christian theology is a tool of this discernment and confrontation.

Second, for this reason, living theology takes its social, cultural and religious context very seriously. The Theological Education Fund has made "contextualism" a basic principle of theological development in the areas of their concern. Contextualism is also the principle recognised by the Faith and Order Commission Study of the accounts of the Christian hope in the context of various cultural and social situations of the world. "Liberation theology" has been defined by the Sexism Conference as "reflection on experiences of oppression in the light of divine-human action on behalf of the creation of a more human society"....

All these confirm what the group of theologians at the World Conference on Church and Society already said in 1966, namely that living theology is a dialogue between the gospel of Christ and the self-understanding of men and women in concrete situations. The fact is that awareness of self, society and God appear together in the life of mankind and form the three dimensions of one human spirituality; there is no true theology which does not at once involve itself in interaction with sociology and anthropology, or vice versa for that matter.

The upshot of these two observations is that in any Christian interpretation of modern history or in any confrontation of Christ with modern man, we should look at the human self-understanding that underlies the forces of modernity and the framework of God-understanding and Faith-commitment within which it operates.

### *Freedom in Three Aspects*

As I have already said, history is essentially the dialectic of freedom and unity. Modern history may be considered as an exploration of freedom in three aspects: (1) freedom as "liberation" of man from slavery to nature and as "mastery" over it through technology; (2) freedom as "liberation" from exploitation and oppression in society, as "moratorium" on all paternalistic



to an "open future".

relations and aid which stifle self-identity and self-development, and as the right of responsible "participation" in the power-structures of society and the world of nations; (3) freedom as "liberation" from enslavement to fixed static moral structures of human nature and as the affirmation of human "creativity" and dynamism

The call to this three-fold liberation...clearly has arisen within the cultural and spiritual climate created by what has been called "messianic" religions with their historical consciousness, though it has arisen in protest against them. This messianism has been maintained even in the secular ideologies of the modern period....

Of course messianism also has its vision of unity, not primarily at the Origin but as hope of the End, not preventing the process of the disintegration of premature unities, struggles and conflicts which freedom and the maturing of manhood involves but as controlling it as its ultimate goal.

Therefore, the spiritual question modernity poses for mankind is the question of discerning the character of the messiah and the messianic community and the nature of the hope of eschatological unity which will make freedom a promise of mature humanity to men and women universally, and that of distinguishing them from messianisms which betray that promise and dehumanise men and women.

No one has given more thought to the relation between messianism and the dialectics of modern history than Nicolas Berdyaev. In his book *The Beginning and the End* (pp 200-205) he speaks of two types of messianic thought and expectation which appeared in the history of the Hebrew people and through them passed into the history of various peoples throughout the world: namely the national messianism of the conquering king and the universal messianism of the suffering servant. The idea of the Suffering Messiah triumphs in the prophetic tradition, and with faith in the Crucified Jesus as the Christ of God, Christianity becomes the religion of the Suffering Messiah *per se* with Kingship itself interpreted in terms of the Cross.

But "the historical theocracies" which came into being in the Christian East and West, infused with the spirit of sacred imperial power and holy crusades have been, says Berdyaev, "the very gravest perversion of the Christian messianic belief"....

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Within the framework of the spirituality of the Conquering Messiah, of the Superman repudiating the Suffering Messiah, the technical, social and religious revolutions of our time and the human freedoms they bring inevitably lead to self-aggressiveness, misuse of the earth's natural resources and environment and abuse of power to exploit and oppress peoples and to self-destruction. Modern history with the inhumanities of Imperialism, Racism, Fascism and Stalinism, and Vietnam, provides sufficient proof of this.

Many moderns are therefore beginning to view the messianic spiritual consciousness itself as the source of dehumanisation in the modern world and to advocate a return of mankind to the spiritual tranquility of some form of nature-religion or the unitive spiritual vision of the primal, monistic and gnostic religions. This however would mean the repudiation of the whole experiment of modern history, of the search of men and women for adulthood and maturity in freedom; it would even halt the self-awakening of the peoples of the two-thirds world of Africa and Asia and the significant renaissance of their cultures and religions taking place through the impact of modernity.

Mankind can avoid these two alternatives - self-destruction in freedom and survival through a return to the womb of unfreedom - only through the messianism of the Suffering Servant.

### *Evangelism's Question*

Dr. W.A. Visser 't Hooft called attention to the meaning of evangelism in what he calls our present "neo-pagan situation". He speaks of evangelism as "the transmission of God's question to man", the question whether we are willing to accept the Crucified Jesus Christ as "the one and only Lord of Life". He adds: "But I believe that we must try to relate God's question to the existential situation of men and show that as they answer God's question they find at the same time their answer to their deepest concerns." This conviction that evangelistic witness must be related to the deepest concerns of men and women is very important.

I am glad to note that the recent Lausanne Congress of "Evangelicals" expressed themselves in their "Covenant" and other documents, as sharing this conviction. One of the deepest concerns of mankind today is whether they can promote human freedom as master over nature, revolution for social justice and openness to the future, within a faith-commitment to an ultimate hope of the unity of all things and the community of mankind, and also achieve a relative realisation of freedom and unity in history in our time.

Thomas Derr's Theology of Ecology and Human Liberation and other issues debated by technologists, social scientists and theologians within the World Council's study on The Future of Man in a Technological Age centre round this concern. And the approaches to world community discussed at the Colombo Multilateral Dialogue on

"Resources and Responsibilities for Living Together"...indicate that the concern is basic to all religions and ideologies in our time....

Paul Verghese in his paper on "Mastery and Mystery" contributed to the Bucharest Conference spells out the meaning of the Cross for a technological future. He says: "Our mastery of the universe is like the mastery of our bodies, not for our own use, but in order to give nature as an extended body into the hands of the loving God in the great mystery of the Eucharistic self-offering. This is the mystery of the Cross. Christ gave himself with humanity and nature to God, in self-denying love, and therefore saved humanity and nature."

It is in that eternal act of sacrifice and love that we too are called upon to participate. Technology is the way of humanising the world of matter in time-space, and thereby of extending the human body to envelop the whole universe. But that humanising and extension, if it is to be salvific, must find its proper culmination in man's offering of himself and the universe to God in love". (Conference Paper No. 10)....

Now to sum up. The World Council of Churches is a fellowship of churches founded on faith in Jesus Christ as God and Saviour, and engaged in exploring the meaning of centrality of Jesus Christ for the unity of the Church, for the Church's participation in the struggle of men and women for their humanity in the modern world, and for the evangelistic witness of the Church in the world of religion, ideology and spirituality. We are also engaged in discovering the proper integration between unity, service and mission of the Church in the contemporary world.

I sometimes wish...that we could interpret "Christ Only" as withdrawal from these many worlds and many responsibilities. But we cannot, because in and through Christ God renews all men and all things...The only thing we can do is to pray that within these inescapable involvements, the Council and its member churches may, to use the words of the Message of the recent All-Africa Christian Conference Assembly, "allow Christ to set them free".

M.M. Thomas  
Chairman  
Central Committee

## REPORT OF GENERAL SECRETARY

...When we met at Uppsala in 1968, there was an acute consciousness of a world in which the inequalities of rich and poor, the injustices meted out to people because of their race, sex or class, and the confrontation of nations in wars which threatened the whole human race had become intolerable....

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...In the years since then, we have seen the growth of women's liberation movements, the increasing impatience and unrest of peoples seeking political and racial liberation, the spread of militaristic governments allied to technocracy hell-bent on increasing the Gross National Product with little regard for the powerless majority; the violation of human rights and the abuse of power everywhere; the ruthless suppression of efforts at people's participation in changing social and economic structures in a more humane direction; the outbreak of war between nations and the confrontations within nations.

There have also been signs of hope in the resolution of the civil war in Sudan, the lessening of super power involvement in Indochina, the changed situation in Portugal, Greece and Ethiopia.

In this period, too, the whole economic system which has dominated the world in the past 200 years is in process of breaking down. The growing pollution of the environment, the population explosion, the world monetary crisis, inflation and the world crisis in food and other commodities, the widening gap between rich and poor within and between nations have converged to create a situation which, in the words of the CCIA statement produced at its recent meeting, "threatens the very future of international society".

The statement goes on to say, "through indifference, greed, envy, fear, love of power and short-sighted stupidity, people have created, or allowed to develop, a demonstrably unjust economic order". It is immensely significant that it was the industrially undeveloped nations which took the initiative in calling for a special session of the General Assembly of the United Nations in April this year to probe into the causes of this crisis. The representatives of both the rich and poor nations solemnly proclaimed their united determination to work urgently for THE ESTABLISHMENT OF A NEW INTERNATIONAL ECONOMIC ORDER....

In the face of these threats to peace and survival, different attitudes have been perceived. Early this year in a European country, a colloquium was held at which persons from several intellectual disciplines and from all areas of national life met to grapple with these threats. They recognised *three principal reactions to our world situation*.

A first reaction is to seek salvation and security in remaining ignorant of or evading the issues by such means as pursuing one's own personal or group interests, by refusing to be involved, by retreating into a private world of self-indulgence, or drug taking, or of mystical and religious escape. The second reaction is to endeavour to exorcise the dangers we face by forcing them into the rigidities of a reassuring ideological or religious schema which explains everything and explains it away. The third reaction is to face the dangers head on with open eyes, deploying all the resources of vision, imagination, reason and skills to understand and interpret them in their full reality and to be free to discover and attempt new ways of overcoming these dangers in co-

operation rather than confrontation....

Two facts stand out very clearly as we review the work we have been tackling during these six years in the World Council of Churches. First, our programmes, activities and emphases have constantly sought to be relevant to the challenges of our time. We have strained every nerve of faith and obedience to meet these challenges. We may not have achieved a great deal, but, in our fumbling way, we are there in the midst of the travail of our fellow human beings seeking to discover what God is saying and doing in his world on the foundation of what he has said and done as disclosed in the Word of Scripture and the Word made flesh in Christ, and as discerned through the centuries by his people.

Secondly, it can be said that we have tried to avoid the first two reactions, and have opted for the third as the way of faith, hope and love.

### *Time of Testing*

What does all this mean for the fellowship of the World Council? The reality is that in this period under review our fellowship has been profoundly tested and all sorts of tensions have been revealed. How should we interpret this experience of testing? What does it say to us about the nature of our fellowship in the World Council?... I would like to suggest some concerns which have been crystallising since Uppsala.

1. As the peoples of the world have become increasingly interdependent and as the issues facing each nation concern all, so there is a close inter-relationship between the various programmes of the World Council. But these programmes are carried out by different departments or sub-units, serving different constituencies and guided by different committees....

Part of the problem is that member churches are often not aware of the comprehensive and varied character of the programmes of the Council. Some are more aware of some programmes than of others because of their involvement or lack of it. Due to inadequate communication and interpretation and the fact that the work of the World Council is often known only from the mass media, there is a widespread impression that the work is one-sided, concentrating on certain aspects (e.g. especially social and political issues) rather than on others.

The Report on Programme Coordination, which will be discussed in this Committee, indicates the ways in which we have tried to achieve the purposes of the new structure and the problems we have encountered....As we reflect on what we have been doing and on the ways we have initiated and developed programmes, and as we prepare for the post-Fifth Assembly period, it is essential that we find more effective ways of avoiding overlapping in programmes and achieving greater intensification in our work without losing the diversity of approaches which are called for, thus facilitating communication with the churches....

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2. The World Council is accused of giving far too much attention and effort to social, political and service activities and too little to theological thinking and the ecumenical education of the churches. A recital of our activities, such as I have attempted here, refutes this facile and unfair judgment. Nevertheless, a closer examination of the criticism, which comes largely from those rich countries whose churches finance most of the operations of the World Council, reveals a curious irony in the situation. The very churches whose members level this complaint against the Council are the ones whose agencies contribute far more to those parts of the Council which are concerned with meeting human need and matters of development and social justice than to the other parts devoted to theological study and reflection, and to renewal and evangelism.

A major problem for those sections of the Council which come under the General Budget, which is financed from the central treasuries of the churches, is that they lack the means of making their work known and felt among the churches. Further, the Communications Department which is charged with the task of increasing communication with the churches comes under the General Budget. This anomaly is being faced fairly and squarely by the various WCC Committees and Commissions concerned, but I hope that this Central Committee will draw the attention of the churches to the dilemma we face....

### "Involvement Gap"

3. The question must be asked: Do the member churches themselves seek to do the things which their representatives require of the World Council? If there is ignorance, incomprehension or, in a few places, even hostility concerning the work of the World Council, is it because it has little counterpart in what is going on in our churches? The impression I have is that many of our congregations are engaged in styles of worship, Christian nurture and programme activities which are so geared to maintaining a certain "spiritual-security-at-all-costs" that they come perilously near to the first two reactions I described earlier to the threats and challenges of our time.

Many of our people have been so trained in their faith and life that they find it extremely difficult and even dangerous to face the issues of church and community openly and fearlessly. It must also be said that, by and large, member churches have not found it easy to translate insights hammered out in ecumenical debate and frontier action into the life and thinking of the congregations.

This "involvement gap" is widening. We must find ways of closing the gap, lest it cause incalculable harm to the ecumenical movement and especially to the effective witness of the churches themselves in today's world.

This situation heightens the conflict between the rich, industrialised North and the poor, industrially underdeveloped South. There is a sense

in which the churches in the South have no alternative but to face the challenges of our time because they are the principal sufferers in our world today. This is not to say that they are more alert and ecumenically active than the churches of the North, because their whole life and structure have been influenced by the churches of the North and they have the same human propensities to seek to escape from facing the harsh realities around them. But this is less possible for them than for the churches in affluent countries. It is therefore easier for leaders of churches in the South to encourage and give their moral and verbal support to the programmes of the World Council than for those who come from the North, who have to deal with groups and individuals who are suspicious of what the Council is doing. Here, again, is an element which needs to be looked into more closely because it raises questions about the commitment of the churches to the World Council and to one another....

### *Cheap Ecumenism*

Dietrich Bonhoeffer once warned us against "cheap grace". Were he here with us now, he would use equally strong language to denounce the delusion of "cheap ecumenism". Like God's commitment to the *oikoumene*, the churches' commitment cannot be cheap and comfortable, for the commitment to which they are called goes the way of the Cross.

4. The claim made earlier that the programmes and activities of the World Council over these years have been a relevant response to the cries of human anguish and have been carried out in a bold and open confrontation with the issues puts the searchlight on those who initiate and carry out those programmes and activities - i.e. members of Central Committee, other policy-making committees and especially the staff. The mass media and many church leaders and members sometimes present the World Council as though it consisted of committee members and staff over against the member churches. This places an intolerable burden of responsibility on us, and particularly on the staff who are often on the receiving end of sharp criticism and innuendoes....

At bottom the World Council, its committees and its staff face fundamentally the same challenges in faith and faithfulness. There is no room here for the 'we-they' attitude which has become prevalent in some circles and which threatens our usefulness as a Council and as churches. We shall have to learn afresh the meaning of repentance, the turning away of ourselves from ourselves to our common Lord whose we are and whom we serve.

### *Costly Commitment*

This means that we must, in the midst of our ecumenical obedience, relentlessly expose ourselves as a Council and as Churches to the purifying Word of the Cross that we may be again and again renewed in mind and heart to real and costly commitment to one another and to the cause of the unity of God's people and of the peoples of the

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1527



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## BERLIN DIARY

West Berlin's Congress Hall (1527) was setting for the 27th Central Committee meeting last month. (1528) US Bishop Roy C. Nichols made frequent interventions. (1529) Ambassador Olle Dahlen of Sweden, CCIA chairman, presented "The Economic Threat to Peace". (1530) Liberation theology was explained by black American theologian James Cone to Archbishop Vladimir of USSR.



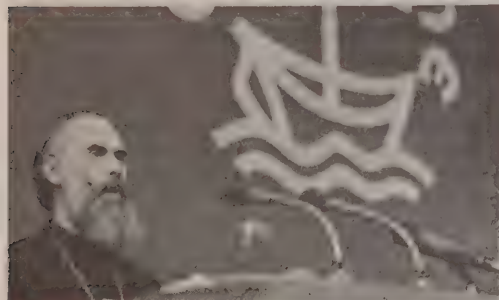
1529

Central Committee devoted much time to planning Fifth WCC Assembly in '75. (1531) Metropolitan Anthony's chairman of the Worship Committee. (1532) Father Paul Verghese headed a group which made programme suggestions for the Assembly. With him is Dr. Robert Marshall. (1533) Canon Burgess Carr, general secretary of All Africa Conference of Churches, transmitted an invitation from Kenya Council of Churches to hold the Fifth Assembly in Nairobi after Jakarta proved unviable. With him are Archbishop Sarkisian and Miss Teny Simonian.



1530

(1534-1535) Opening worship in Kaiser-Wilhelm Memorial Church. (1536) Roman Catholic observer Fr. Pierre Duprey, John Mbiti, new director of WCC's Ecumenical Institute, and Paul Crow of Christian Church (Disciples). (1537) Participants were invited to name the new WCC magazine. (1538) Observers include Miss Ruud van Hoogevest, YWCA, and Miss Inga-Brita Castren, Finnish Ecumenical Council. (1539) Ecumenical pioneer Martin Niemöller attended every session. (1540) Youth adviser Peggy Ashby with Indonesian broadcaster Sutanto.



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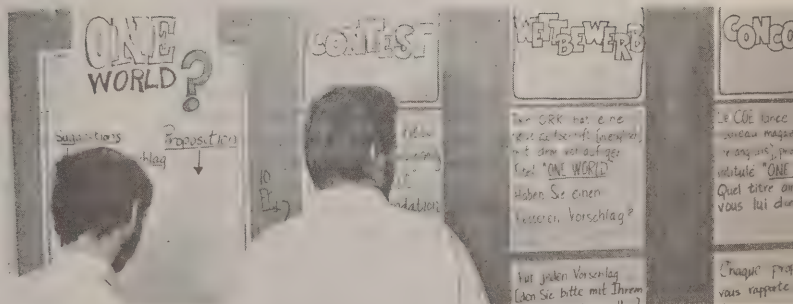
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world whom he redeemed in Christ and whom he loves. In the process we may discover a new simplicity and spontaneity of living, a new openness to one another and patience with one another which are indispensable for the pilgrim people of God working for radical change in our world towards a more human existence in justice and community.

The issues I have tried to raise point to our preparations for the forthcoming Assembly under the theme 'Jesus Christ frees and unites'. A great deal will depend on the manner in which the member churches and the Council prepare themselves for the Assembly.

It will be the most representative Assembly we shall have had, bringing to its deliberations all the diversities of faith and culture in our world today. It will be an occasion for coming to terms with the cries of anguish and the harsh realities of our world calling for a variety of responses, and yet in face of severely limited human and financial resources.

It will be an encounter of those who participate in the conflicts, the hatreds, the agonies of our nations, and therefore our fellowship will be very sorely tested. It will, above all, be an opportunity to explore together our common faith in Christ who breaks our many fetters, who draws us together for the sake of others, who sends us forth as servants of his liberating, reconciling love.

The ecumenical movement has been nourished by prayer and especially the prayer of our Lord in John 17 for the unity of his people in truth and love. I think that our widened fellowship and the more manifest conflicts of our time demand that we add the Pauline motif of charismatic differentiation in the Body of Christ in I Corinthians 12 to 14.

In this double perspective, when we declare, 'Jesus frees and unites', we must envisage an ecumenically illumined liberation to discover, proclaim, achieve, correct and maintain our different vocations, individually and corporately, as the building up of the unity of the Body. We must seek, under God's grace, to be free to be different, free to receive different gifts, free to undertake the differentiated mission of God and discover the unity implied in our difference, free to be one under the Cross and in the power of our risen Lord.

Philip A. Potter  
General Secretary

## THE UNITY OF THE CHURCH

The Spirit alone can lead the churches from their present state of division into unity. It is vital to remind ourselves again and again of this fundamental truth. Anyone who has ever wrestled seriously with the question of the unity of the Church knows how many hindrances and opposing forces are to be reckoned with; antagonisms which appear irreconcilable not just at first glance but even after prolonged reflection; anomalies and contradictions and, above all, that incredible resistance to change inherent in any institution with some tradition and history behind it. In the face of all these obstacles, the search for the unity of the Church can humanly speaking end only in an impasse.

But there is a still deeper reason for this reference to the Spirit. The outpouring of the Holy Spirit is the origin of the one Church. The Holy Spirit alone, therefore, can bring to light again that unity obscured by human sin.

The present situation of division can be overcome only when the Spirit touches the churches once more and breaks through the walls that continue to separate them from one another. It is decisive for the ecumenical movement, therefore, that the churches live by the constant invocation of the Holy Spirit.

But what does this mean?...To call upon the Holy Spirit is a radically dangerous, even explosive thing. The Spirit pleads Christ's cause in our midst and, in doing this, inescapably calls us and our lives in question. When the Spirit breaks in, Christ is present, His preaching, His suffering, His victory over death and the power of death. The Spirit breaches the heaviness which makes us prisoners of ourselves, that heaviness which someone once said caused Lucifer's fall.

He is the Spirit of freedom who can therefore never be invoked to justify bondage of any kind. But He creates freedom not by allowing us to evade the realities of our world; not even the realities of our divided churches.

The very fact that He opens our eyes to the future, to the coming of the Kingdom of God, means that He is also the Spirit of change here and now. The mere possibility or vision of change does not satisfy Him. Where He is invoked, His purpose is to disturb things.

But are not the churches constantly tempted to use the ecumenical movement as a means of evading this demand of the Spirit? Is the ecumenical movement really any more than an elaborate 'game we play with the possibility of unity' (Ernst Lange)? Are we not constantly substituting the vision of unity for unity itself? But if we start with the assumption that the gift of the Spirit is no more than a possibility, there can be no real invocation of the Spirit.

Seoul (EPS) - President Park Chung Hee of the Republic of South Korea has removed emergency measure No. 1 which forbids all discussion, criticism and demands for revision of the constitution, according to a New York Times dispatch August 23. He also dropped emergency measure No. 4 imposed on April 3 after student protests. It prescribed penalties ranging from five years imprisonment to death for those critical of government.

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If we take seriously the invocation of the Spirit, ...radical changes can be expected in the life of the churches and in their fellowship with one another. The place where this must first of all happen, of course, is undoubtedly the church's worship...Only as we make room for the Spirit here, can His action extend to cover the whole life of the Church.

...Let me now report on certain developments which are especially important for our common search for the unity of the Church.

### *Unbroken Tradition*

You will recall the statement published last year by the Patriarchate of Constantinople with its... strong emphasis...on the need for the World Council of Churches to serve the churches as a specific organ in their common search for unity, a unity which at "present is so damaged and elusive". There is a similar emphasis in statements by other Orthodox churches... and still more, perhaps, several of the statements made by His Holiness Patriarch Pimen on his visit to the World Council of Churches last September....

Yet it is clear that the question of the unity of the Church has not yet been sufficiently clarified. Let me give one illustration. In speaking of the unity of the Church, Orthodox theologians constantly stress the unbroken continuity of the Church throughout the centuries from the very beginning down to the present day. A group of Orthodox theologians fairly recently produced the following account: 'The faith, hope and love of the apostolic community become a reality and are perpetuated in history in the Church by the power of the Holy Spirit. It is by this living tradition...that the Church is one. Divided Christians can therefore rediscover their full communion in the one body of Christ as they are led to rediscover one another in this living Tradition.'

Protestant Christians find it difficult to go along with such statements; they strike them first and foremost as the claim of a particular Church to be the one Church. They are therefore irritated by such statements and this irritation in turn irritates Orthodox Christians.

But no doubt far more than this is involved in this emphasis on continuity. Is it not fundamentally a tremendous affirmation of God's faithfulness? God never abandons what He has once created. His faithfulness is so great that in a certain sense yesterday, today and tomorrow coalesce; at least, they make no decisive difference. The Church is never just the Church of today. It is always at the same time the Church of yesterday and tomorrow. It cannot therefore be ephemeral....

This witness of the Orthodox Church is of the utmost importance for the churches which stem from the Reformation. For, there is no doubt that, for them, the Tradition is not present and alive in the same immediately self-evident way.

The emphasis is much more on the need for constant renewal. The experience of the Reformation is determinative in their life. The breach which proved necessary then can prove to be necessary in the future. In the life of these churches, therefore, there is a propensity for new beginnings and fresh starts, a tendency to negate what has only just come into being and to turn the attention to what comes next; in other words, to invoke the Holy Spirit as if He had never been invoked before, indeed as if He had not been at work before....

Do not the churches of the Reformation also have a witness to bear, therefore? A testimony which so far they have obviously not borne sufficiently clearly and convincingly in the dialogue with the Orthodox churches? The experience of the Reformation could lead to a deeper understanding of the unbroken Tradition because the breach which took place in the sixteenth century does not necessarily have to be regarded as a breach in the one Tradition. It can also be understood as a movement towards renewal in the one Tradition. The Tradition proves its vitality precisely by making such steps possible. The continuity is certainly no less real; the only difference is that it is more hidden and less obvious than we in our human frailty would like it to be.

It could well be, therefore, that a thorough discussion of the nature of the one living and unbroken Tradition could carry the dialogue a good deal further...

### *Universality of the Church*

Discussions up to now have usually considered unity either at the universal level or else at the national and local levels....I pointed out last year that, in future, the search for the unity of the Church at the regional level could assume much greater importance. Certain developments which have taken place since then deserve to be mentioned.

I have in mind the Lusaka Assembly of the All Africa Conference of Churches, where the need of the African churches for independence and unity was insisted on in the strongest possible terms....It said: 'Self-reliance entails two concepts: That of self and that of reliance. Self means that the African Church with Christ as her base should now carry out her duties and responsibilities herself, identifying herself with her African background. Reliance - that the African Church should develop enough potentials and resources to stand on her own.'

To achieve this independence there must be an end to the relation of dependence on the Western churches which brought the Gospel to Africa. For a certain period at least, the African churches should therefore decide for themselves to renounce help from outside.

The Assembly was fully aware of the radical nature and the risks of this proposal. But it was convinced that renewal and unity could come to

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the churches in Africa only if such measures were adopted....These recommendations have given fresh impetus to the unity of the Church at the African level.

A week ago we concluded the meeting of the Faith and Order Commission in Accra. Immediately before this meeting we held - also in Accra - a consultation on the Unity of the Church in Africa. It brought together delegates from all countries where united churches have come into being or church union negotiations are under way. It also included some representatives of African Independent Churches.

It was impressive how strongly this consultation pleaded for achieving organic union in Africa. At the same time it became clear that the African Churches have to develop their own models of union. African theology will need to be taken into account as the basis of union is developed; and unity will need to be so conceived that, in principle, the participation of African Independent Churches in the process of union is made possible.

But I am thinking also of developments in Europe. Since last year there have been considerable advances in the movement drawing the Lutheran and Reformed churches closer together. More than half the churches have given their official approval to the Leuenberg Agreement and no church has so far rejected it. It is already certain, therefore, that on October 1st this year it will be possible for church fellowship to be established between the majority of the Lutheran and Reformed churches in Europe.

Developments in other continents are perhaps less tangible. But the question of unity arises there too....

The quality of the universal fellowship of the Church will be determined largely by our success or failure in establishing a constructive relationship between the various regions. The question dominated the debates on the unity of the Church at the meeting in Accra.

On the one hand it became clearer than ever before that the unity of the Church can and must be sought and realized in the context of each region and situation....On the other hand the Commission underlined with equal emphasis the need for universal fellowship. The diversification of the search for unity must not lead to the neglect of universal fellowship. On the contrary, it calls for a new manifestation of fellowship. In dealing with this question, the Commission has developed further the notion of "conciliar fellowship" and filled it with new content.

The task of making manifest the universal fellowship is, of course, not the responsibility of the Faith and Order Commission alone but of the WCC as a whole....In the setting of the Programme for the Ecumenical Sharing of Personnel a new relationship of mutual solidarity and assistance

is being developed. The aim is to establish a fellowship in which all the parts are mutually responsible for each other and make decisions together about the exchange of personnel. This thinking is not only of immediate practical importance but also provides a concrete illustration for the much more far-reaching question concerning the way in which the universal fellowship of the Church needs to be manifested today.

### *Roman Catholic Relations*

Nearly 10 years have passed since the solemn promulgation of the Decree on Ecumenism and the setting up of the Joint Working Group between the Roman Catholic Church and the World Council of Churches....

Communion between the churches has been strengthened at all levels in these 10 years. The walls which seemed to separate forever the Roman Catholic Church from the other churches have been broken down. Christians pray together, share their life together, work together, in ever larger measure make the same discoveries, ask the same questions and are involved in similar controversies. Again and again in spite of all hindrances, the fellowship given to us in Christ's name asserts itself overwhelmingly and irresistibly. Often it is so tangible that it no longer appears impossible to give it more permanent and visible expression.

This attempt remains difficult, however. Once it becomes a matter of giving expression to the fellowship among the churches, we are still faced with the tension between conflicting concepts. The one Church of Jesus Christ "subsists" within the Roman Catholic Church, the Second Vatican Council said. In face of this claim, how can a fellowship possibly be established between the churches? Certainly the Roman Catholic Church can open itself to the other churches. But in its relationship to them, is it not bound to insist on and to maintain visibly its identity as the Roman Catholic Church?

The spiritual experience of the years immediately following the Second Vatican Council, the unexpected discovery of the fellowship which has actually been given in Christ, was so overwhelming that for a while these questions could be left in the background. But the more the movement advances, the more inevitably they were bound to reassert themselves.

From the very beginning, the relationship between the Roman Catholic Church and the World Council of Churches had to struggle with an inherent contradiction. It is an unequal relationship because it involves two entities which are not comparable in all respects. The Roman Catholic Church is one Church: the World Council of Churches is a fellowship of churches.... While the Roman Catholic Church is prepared to cooperate with this fellowship of churches, it also makes it quite clear that it does not altogether count itself as belonging to this fellowship. In spite of all the activity which has

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been generated, it continues to stand over against this fellowship....

But why is there such difficulty at this point? There are other churches with a similar self-understanding. Why do they not have the same inhibitions? The probable explanation is that, to a much greater degree than other churches, the Roman Catholic Church is constituted as a universal fellowship and considers its characteristic universal structure as an essential element of its identity. As the one Church of Jesus Christ it manifests itself at precisely the same level at which the churches which are members of the World Council of Churches act together. If the Roman Catholic Church were to become a member of the World Council of Churches or a similar fellowship of churches, its identity would be affected in a more direct and incisive way....

This points to a deeper unresolved ecclesiological question: in what form must the Church of Jesus Christ manifest itself today as a universal fellowship? Discussion, indeed controversy, on this question is in full swing, both in the Roman Catholic Church and in many churches which are members of the World Council. But further common steps will only become possible when these separate discussions converge in one ecumenical discussion: There is still much to be done for this convergence to emerge.

How then can we envisage the future relationships between the Roman Catholic Church and the World Council of Churches? The World Council of Churches must continue to do all in its power to ensure that fellowship with the Roman Catholic Church can grow at all levels. The fact that difficulties have appeared may lead to changes in the form of cooperation but should not be allowed to weaken the readiness for cooperation. For the World Council of Churches would be untrue to itself if it were to begin to think of itself as a fellowship of non-Roman Catholic churches.

It must therefore continue to be open towards the Roman Catholic Church even if this entails the risk of certain anomalies and complications. Above all, it must also be ready to take up the questions addressed to it by the Roman Catholic Church....

What could that mean for the immediate future?

a. Something in the nature of a Joint Working Group will continue to be needed...a forum is required for the discussion of common problems, an instrument which constantly seeks to deepen and extend the fellowship.

b. Much more attention must be paid to the fundamental questions raised by the participation of the Roman Catholic Church in the ecumenical movement. What can be done to facilitate the common witness of all Christians How can a common understanding of the unity of the Church be developed?

c. Necessary as the clarification of fundamental questions is, direct contacts and cooperation are equally necessary. Every opportunity must therefore be seized for any cooperation which carries with it the promise of growing fellowship. Priority must therefore be given to projects which not only bind the Roman Catholic Church and the World Council of Churches at the international level but also serve to strengthen fellowship at the regional, national and local levels.

### Account of Hope

In the last analysis what matters more than anything else is the constantly renewed effort to understand the Gospel and to make it intelligible to the people of our time....All churches are faced with the task of giving expression to their faith. By virtue of this task they are already bound together in some kind of unity, they are a fellowship of search in the Spirit. Unity will grow as we succeed in developing this fellowship.

This makes it clear how important the theme 'Confessing Christ Today' is for the unity of the Church...No previous Assembly has tackled the theme of our common witness so directly. The fact that it now appears explicitly on the agenda of the Fifth Assembly represents a tremendous opportunity. In its letter to the churches two years ago, the Central Committee declared: 'We shall have to learn to speak more openly to one another of the centre of our commitment'. The Fifth Assembly can help to make this come true.

And it is surely more than just a coincidence that, even before then, the Roman Catholic Synod in Rome will deal with the theme of evangelism in the modern world. Up to now the Roman Catholic Church has spoken relatively little about the possibility of common witness. The decrees of the Second Vatican Council make only oblique reference to it. The Synod, coming 10 years after the promulgation of the Decree on Ecumenism, could provide the opportunity to take a further step in this direction.

### Affirmation of Fellowship

The second important thing is the constantly renewed affirmation of the fellowship given in Christ. We live in a period when there are many centrifugal forces. True, we know that unity can be a reality in diversity....We have increasingly learned that unity does not exclude tensions, controversies and conflicts. Unity is not static harmony but dynamic movement.

But these discoveries can easily be misused. They can result in a devaluation of the cost and importance of fellowship. The cause for which we fight on one side or the other can bring with it profound mutual estrangement in the churches and right across the churches. Furthermore, in many countries the multiplying tensions and conflicts seem to put the churches on the defensive. They have to struggle so much with themselves and their own difficulties that they cannot in addition cope

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with the fellowship beyond their own bounds.

But this tendency to settle in separated spheres and to evade the responsibility of encounter and cooperation is extremely dangerous. Nor is it improved by pleading in justification the variety of christologies and ecclesiologies found in the New Testament, since however true this insight may be, its use for this purpose is highly questionable. The only way to maintain unity is to face the issues.

There is indeed a spurious unity. It is possible to conceal falsehood and disobedience beneath a superficial unity. It may therefore become necessary to press forward to the real point at issue even at the risk of divisions. But ultimately the breach cannot be more than a temporary one. The struggle for unity will always have to begin again from the beginning. The fact that unity can be of a suspect kind does not mean that true unity does not exist. To invoke the Spirit means always keeping the doors open for this unity.

Lukas Vischer  
Director  
Faith and Order Secretariat

## THREATS TO SURVIVAL

A stark reality is the worsening plight of the poor in most parts of the world. Mass poverty, famine and misery are nothing new. They have been the lot of millions for centuries. What is new is the intensity and the extensiveness of the problem and the long-term trends which point towards a frightening future.

The absolute number of people who live below the subsistence level is larger today than ever before. Their plight is worsening day by day so that the very survival of millions of people is at stake.

For one thing, food, the basic necessity of life, has become scarce in many parts of the world. Thousands have died during the last few months in the drought-stricken Sahelian zone of Africa stretching up to Ethiopia. Near-famine situations exist in many parts of India and Bangladesh and a few other countries. The worst floods in living memory which occurred during the last 10 days in India and Bangladesh have already taken a heavy toll of human lives, and threaten to take more as the food situation becomes worse. Scarcity of food is also reported from certain countries of Central America and Bolivia.

The problem is not only scarcity. The steep increase in prices of staple food has made it impossible for the poorest people to secure food with their meagre resources. The price of rice, wheat, corn, millet and the like has more than doubled or trebled during the last 12 months.

One of the new trends brought about by the so-called 'Green Revolution' is the increasing role of the rich farmers and big farms as the suppliers of food. Many peasants who once produced more than enough food for themselves are now increasingly marginalized and dependent on others.

A situation of scarcity, price fluctuation and a shift in the control of food resources have also introduced new patterns of exploitation in many parts. Poor people, in their struggle for survival, submit themselves to domination and injustice by the rich and the powerful. Therefore those who survive are merely prolonging the period of survival under conditions of indignity and oppression.

### *Dependence on the Rich*

What is happening to the poorest of the poor within nations is likewise happening to the poor nations on the world level. A number of poor countries that were either exporters of food or self-sufficient have become in the last 15 years importers of food. Those already importing food have substantially increased their dependence. In most Third World countries the ratio between the increasing demand due to population increase and the food production is declining. This situation has not only created food scarcity but also increased the vulnerability of the poor nations to the domination and exploitation by the richest countries, which have become the main source of food supply.

Here again, the situation becomes more alarming due to the increase in prices in the world market. It is estimated that the poor countries (excluding China) will have to pay \$10 billion this year compared with \$4 billion last year for food imports. A number of poor countries will have to spend a good part of their export earnings to pay the food bill, at the expense of the scarce resources needed for long-term development plans and service programmes.

On top of all this, the world's food supply is also shrinking. The world's food reserves have reached a dangerously low level; the present level is not adequate for even one month of the world's consumption. The immediate and long-term prospects are not bright. U.S.A., the main bread-basket of the world, is having a major drought this year. Meteorologists predict that the tropical belt in Africa, South Asia and Central America will continue to suffer from climatic changes for years to come.

When the world as a whole is confronted with scarcity, the first victims will be the poorest of the poor, who will not be able to compete with the middle-class and the rich within nations and among nations. If the competition is for sustenance, one cannot take sides with one or the other.

But the rich will be competing not for their sustenance but to maintain their affluent style of consumption. As the paper "Threat to Survival"

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states, whereas per capita consumption of grain in the poor countries is 200 kg, that in North America is about 1,000 kg, most of which is consumed indirectly in the form of milk, meat and eggs.

As Senator Hubert Humphrey pointed out, if an average American foregoes one hamburger a week, it could mean saving 10 million tons of grain which is enough to cover the entire deficit of India's food requirement. Or take the case of fertilizer, which is becoming scarce nowadays; if the fertilizer used in the high-income countries for such things as lawns and cemeteries was saved, it would be adequate for the entire fertilizer needs of China and India put together, which comprise one third of the world's population.

The point I am making is this: thousands have died and are dying due to lack of food; the survival of millions is threatened. The long-term trends indicate a worsening situation in the future. One need not be a Joseph to predict that famine awaits millions of God's children. Dr. Norman Borlaug, father of the 'Green Revolution', recently stated to a U.S. Senate Committee, "Famine and widespread death of millions would bring the world to an understanding of the problem. Do we really need to wait for the calamity to hit us to wake up and do something?"

### *No Obvious Solutions*

Now what can we do? The sad fact is that there are no obvious solutions. Increased food production, population control, changing patterns of consumption in the rich nations, all these are suggested. They can be considered as factors which may help to lessen the problem; but such measures should not divert attention from the real problem: the present dominant systems that control the international economic order and behaviour.

The problem is essentially not scarcity of food, or overpopulation or the need for development finance or emergency measures; those are either aspects or manifestations of the problem, the tip of an iceberg. The fundamental problem is the system that prevents fair and just distribution of resources on a permanent basis. The system that prevails in most of the Third World countries and the dominant systems on the international level are structures created, sustained and controlled by the rich, and for their interests.

James Reston of the New York Times published an article on the recent special U.N. Session under the title "Articles of Impeachment". The whole point of the article is that the system is on trial. Unless the systems are changed by the decisive participation of organized poor communities with the primary purpose of eradication of mass poverty, deprivation, disparity and injustice, measures that appear to be constructive may turn out to be self-defeating.

'What kind of structures should be evolved to re-

place the present ones?', is a question that cannot be spelled out now. In fact, mankind as a whole needs to struggle to search for an answer. That search can begin only if there is a consciousness on the part of all people that the present systems are leading mankind to a catastrophe; that they are geared to the subsidizing of the rich by the poor and not the reverse; that slight reforms and measures within the system may delay but not avert the eventual crisis.

### *Glimpses of Hope*

The last pages of the paper "Threat to Survival" deal with the task of the churches. There are suggestions for emergency measures, for the support of certain new directions arising from the U.N. discussions. There are suggestions to the churches in the rich countries as to what they could do in terms of their style of life and educational tasks. You may find it inadequate; we have to go beyond it. But the main thrust of the paper is to challenge the churches and people at large to become aware of the root causes of the problem, to support efforts by the poor to organize themselves, and to find a decisive role in shaping new systems that correspond to their needs and aspirations.

Precisely at this point certain glimpses of hope seem to appear in an otherwise dark and gloomy situation. The poor in many countries are becoming conscientized and organized. They are making their demands known.

On the international level, there are signs that the poor countries are becoming more persistent and demanding. They need to be strengthened in their convictions and approaches in this direction, so that a new world may emerge.

It is at these points of hope related to the strengths of the poor that churches must be present as the suffering servant to make relevant the Christian hope that we have in the one "who makes all things new".

C.I. Itty  
Director  
Commission on the Churches'  
Participation in Development

### *News Round-up*

Berlin (West) (EPS) - The anguish of millions of men and women uncertain whether they can survive and remain human was an overriding concern of Protestant, Anglican and Orthodox Christians who convened here August 11-18 for the Central Committee of the World Council of Churches.

Reports of gigantic food and energy shortages, distressing gaps between the food bills of developing countries and their export earnings and the gobbling up of natural resources by the affluent all converged leaving Committee members stunned and helpless.

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Deeply moved by this mood, General Secretary Philip A. Potter said: "The bleakness in our very souls calls us to repentance, to intercession, to dare to act. Above all it forces us to suffer as God has suffered for us all". He reminded the gathering that the ecumenical fellowship existed precisely to provide the churches with a way of dealing with such problems.

In answer to this plea one possible response took shape. In a precedent-setting act the Central Committee created an Ecumenical Development Cooperative Society through which the churches can put some of their financial reserves into low-interest loans for projects in developing countries. These would aid the "poorest of the poor". The society will operate on a cooperative basis enabling "poor" churches to vote on an equal basis with the "rich". A further condition set by the Central Committee is that the initial membership must be 50% from Asia, Africa and Latin America and 50% from the industrialised world.

Some \$1 million has already been promised by 30 churches on all six continents. The cooperative will begin to function when \$5 million is in sight, perhaps within the next six months.

The Committee also heard American anthropologist Margaret Mead plead for a new emphasis on the quality of life, on recognising that "abstinence is an enrichment of the spirit". She also said, "It is now widely recognized that the tasks related to the use of technology for human purposes and the need for social justice are parts of the same problem".

At the same time the Central Committee recognized the need for the World Council of Churches to respond to the spiritual needs of men and women. "It is the privilege and duty of every Christian as well as the churches to share the good news of Jesus Christ with all humanity. Therefore the Commission on World Mission and Evangelism will persevere continually to find ways of assisting churches, groups and individuals to make Christ known and to call people to believe in him and become his disciples", the Committee said.

After listening to reports on the recent Lausanne congress on evangelization the committee pointed to several mutual concerns. These included the concern for visible unity of the church, for justice and reconciliation throughout the human society, and for the liberation of men and women from every kind of oppression.

The Central Committee acknowledged the need to look at theology and the Gospel from the perspectives of the powerless and the oppressed. It asked further study on the challenge of liberation theology to the theological understanding of the churches and their style of life. This may be coupled with a study on "Giving Account of Christian Hope" already in progress.

In presenting the results of a five-year study on the Humanum Canon David Jenkins said: "We are not seeking a Christian anthropology but a

humanizing involvement in human struggles which follows from and leads to the praise of God". Without experiencing the realities of human oppression and human struggle, the report said, it was impossible to give a hopeful or creative response to the question "what does it mean to be human today?" The study called for a new style of doing theology which took seriously communication, confrontation and sharing.

In this connection the Central Committee approved pastoral ministries to Christians witnessing in situations of oppression. The World Council was asked to send a word of encouragement to those in Korea and the Philippines who are witnessing to their faith in the face of oppression and persecution. Pastoral visits to persons in situations of captivity were urged. And churches were challenged to re-examine their own understanding of mission and the forms and styles of their mission obedience, including faithful participation in the social-political life of the nation.

A separate resolution appealed to the governments of the Republic of Korea and the Republic of the Philippines to release any persons detained in violation of human rights. It was agreed to send a delegation to each of these countries to consult with church leaders there and to make appropriate representation to government officials.

#### PCR an Ongoing Programme

Continuation of the World Council's aid to racially oppressed people through the Special Fund to Combat Racism was voted by Central Committee. In future at least \$300,000 will be sought annually from churches, individuals and groups. The Programme to Combat Racism will continue as an ongoing programme of the WCC, on the decision of Central Committee, which asked the PCR to study the need for multiple strategies to combat racism applicable in different situations and to increase consultation with member churches and regional groups of churches, in cooperation with racially oppressed groups. The Fifth WCC Assembly will decide new guidelines for the programme.

To aid those oppressed by war the committee passed resolutions on Cyprus and Indochina. The first, passed August 17, expressed strong disapproval of "interventions of foreign military forces in Cyprus, which have resulted in death to many persons, deep suffering for the civilian population and the uprooting of thousands of people from their homes". The committee condemned non-compliance with the UN Security Council resolutions requesting cease-fire and negotiations. And it emphasized that the people of Cyprus should be able to decide their own future without any foreign interference. The great powers have a special responsibility, it said, to cooperate in order to make possible a political climate conducive to the restoration of peace.

The WCC's Commission on Inter-Church Aid, Refugee and World Service has appealed for \$100,000 to be used for the relief and rehabilitation of victims of the conflict in Cyprus. An immediate \$15,000

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has been dispatched to meet urgent needs of refugees.

Because the reconstruction of Indochina is massive and has only just begun, the Committee recognized that the Fund for Reconstruction and Reconciliation in Indochina may need to continue beyond the expiration of its present mandate in 1975. The Executive Committee will consider what should be its relationship to the Christian Conference of Asia.

#### Fifth Assembly in Kenya

Many of these concerns will be expressed in the Fifth Assembly of the WCC, which will take place in Nairobi, Kenya, 23rd November to 10th December, 1975.

It was of prime concern to the Central Committee that worship might become integral to the whole life of the Assembly and that the dichotomy worship/life, prayer/business be overcome. Therefore it was decided the Assembly would be centred around a point of common reference - the Bible - which will be processed to the front of the hall during the opening ceremony, where it will remain open during the life of the Assembly.

The desire for more emphasis on Unity led to a rearrangement of the Assembly programme to include eight plenary sessions. The first will be a multi-media presentation on the Assembly theme to be followed by a second plenary on "Who is this Jesus Christ who frees and unites?" A third plenary entitled "That They May All Be One" will seek the future directions for Christian unity, outlining not only difficulties experienced but giving examples of where the search for unity is succeeding. "That the World May Believe" will examine the relationship between unity and mission in response to the Salvation Today Conference and the studies undertaken on "Giving Account of the Hope that Is in Us".

Action taken at this Central Committee concerning sexism, that is discrimination against women, will also be reflected in another of the plenary sessions in Nairobi under the title "Women and the Changing World". The Assembly will have a larger delegation of women than at any previous gathering of this kind. Member churches are being asked to participate fully in the programmes designed to achieve the objectives of International Women's Year. In preparation for the Assembly, a small task force will work on a document explaining the relationship between sexism and the language used in World Council speeches, documents and hymns.

Other plenary sessions will reflect the worldwide struggles of the poor to organise themselves for liberation and the affluent to break out of exploitative structures; the ecological crisis and limits to growth debate; the relation between the quest for justice and the search for a better quality of life. "African Challenge" will focus on concerns of the host continent.

As to the World Council's financial position for

1974-75, the Earl of March, finance committee chairman, said that for the first time in several years it is solvent. Projections for 1976 were less favourable. Unless member churches increased their contributions, the Executive Committee in April 1975 may have to plan economies for 1976.

A chart in the shape of a pie reveals the following patterns of expenditure: programmes of Service and Development 28%, Faith and Witness 25%, Education and Renewal 16%, Administration 11%, Communication 9%, Commission of the Churches on International Affairs 5%, Combatting Racism 4%, Miscellaneous 2%.

In other actions, the Central Committee:

- Approved three new staff appointments: Mrs. Muriel Webb, a US Episcopalian with broad experience in church work among refugees and migrants, is new director of the WCC's Commission on Inter-Church Aid, Refugee and World Service; the Rev. Ernest L. Fogg, a national missions executive of the United Presbyterian Church USA, as director of the Fund for Reconstruction and Reconciliation in Indochina; and Dr. Franz von Hammerstein, general secretary of the German-based voluntary service organisation Aktion Sühnezeichen, as executive secretary for the Committee on the Church and the Jewish People after mid-1975.

- Received into membership four churches in Indonesia, USA and Algeria, bringing the total WCC membership to 271 churches in more than 90 countries.

- Instructed the WCC Finance Department to seek assurances from the banks participating in the European American Banking Corporation that they will stop granting loans to the South African Government and its agencies. If "satisfactory assurances" are not forthcoming, the WCC will ensure that none of its funds are deposited with the six participating banks. Member churches were asked to press the banks to stop making loans to South Africa.

- Heard a progress report on a consultation on Human Rights to take place in Austria in October. The Central Committee said the definition of human rights in many churches was too narrow and asked the consultation to bring "new insights and strategies".

- Called for the Palestinian people to be represented in the Geneva peace talks. Also emphasised the importance of Jerusalem to Christians, Jews and Muslims and said any solution to the Jerusalem question should "take into account the rights and needs of the indigenous people of the Holy City" as well as those of the churches most directly concerned with the Holy Places.

- Approved publication of a new monthly WCC magazine, One World, to interpret the comprehensive concerns and controversies of the ecumenical movement to a wide cross-section of the Council's constituency.



FAITH AND ORDER  
AT ACCRA

Left: Lukas Vischer,  
John Meyendorff, Ghana's  
Col. Acheampong. Below:  
US and African participants.



EPS

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# Ecumenical Press Service

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S.A. COUNCIL'S MOTION ON CONSCIENTIOUS  
OBJECTION DRAWS GOVERNMENT'S IRE

Pretoria (EPS) - South Africa's Minister of Defence, Mr. P.W. Botha, has introduced new legislation which provides a fine of up to R10,000 (\$14,560) or 10 years' imprisonment or both for anyone convicted of trying to persuade another person to avoid military service. The bill seeks to counter the resolution on conscientious objection adopted early last month by the National Conference of the South African Council of Churches (SACC).

In parliament the Progressive Party strongly opposed the bill, describing it as "complete overkill on the SACC resolution and so wide-ranging that almost any ordinary critical discussion on military service...could become punishable by law".

The preamble to the SACC motion pointed out that the Republic of South Africa "is at present a fundamentally unjust and discriminatory society and that this ...constitutes the primary, institutionalised violence which has provoked the counter-violence of the terrorists or freedom fighters".

Maintaining that it was "hypocritical to deplore the violence of terrorists or freedom fighters while we ourselves prepare to defend our society...by means of yet more violence," the resolution called on member churches to challenge all their members to consider whether following Christ in the South African situation did not involve becoming conscientious objectors.

It also asked the SACC task force on Violence and Nonviolence to study methods of nonviolent action for change, and called on those churches having chaplains in the military forces to "reconsider the basis on which they are appointed". The courage and witness of those who have been willing to go to jail in protest against unjust laws and policies was commended.

Following a storm of protest over the resolution, the general secretary of the South African Council, Mr. John Rees, issued a statement noting that the SACC has always rejected violence as a means of achieving change, that the resolution was addressed specifically to its member churches and that the reference to chaplains raised the question whether they should not be paid by the church instead of the state.

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JURISTS' MISSION TO CHILE ASKS  
END TO WAR-TIME PROCEDURES

Geneva (EPS) - The "state of war" and the system of "military justice in time of war" should be ended without delay in Chile, according to the final report of the International Commission of Jurists' mission to Chile. All civilians should be tried either by the ordinary civilian courts or by military courts operating under peace-time procedures with full rights of appeal.

The mission was undertaken last April at the request of the World Council of Churches. First findings were made public on May 17. The final 38-page report is released today (September 5) approximately one year after the military coup which overthrew the government of President Allende.

It includes the conclusions reached by the three-man mission comprised of Mr. Niall MacDermot, secretary-general of the International Commission of Jurists; Dr. Kurt Madlener of the Max Planck Institute of International and Comparative Penal Law in Freiburg-im-Breisgau; and Prof. Covey Oliver, former US Ambassador to Colombia and now professor of international law at the University of Pennsylvania.

Noting that the junta said the coup was necessary to re-establish order and constitutional law, the mission reports that the junta has no intention of restoring the constitution. In fact a commission has been set up to draft a new constitution very different from the democratic Constitution of 1925. The "state of war" is a fiction maintained, said the mission, for the sake of the powers it confers on the government.

The mission is particularly critical of military tribunals, the absence of any appeal machinery, arrests without warrants and the treatment of prisoners including the use of torture. Methods used included electric shock, beatings, cigarette or acid burns, prolonged standing, hooding and solitary confinement, sexual assaults. A number died under torture and others suffered permanent disability.

Of the 60,000 persons arrested following the coup, some 9,000 to 10,000 were still in custody as of April 1974, the mission found. There has been another large wave of arrests since then.

On the other hand, the mission stated that "virtually all the foreigners who wanted to leave Chile have now been allowed to do so or have left clandestinely".



WCC SEEKS \$2.5 MILLION FOR BANGLADESH  
FLOOD RELIEF, AGRICULTURAL NEEDS

Geneva (EPS) - The World Council of Churches has launched a Bangladesh emergency appeal for US\$2.5 million to help to save the lives of 30 million people affected by the floods which hit 18 out of the 19 districts of Bangladesh. Approximately US\$1 million is already available in cash and pledges, according to the WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS).

Food is by far the greatest immediate need, Sam Isaac of the Christian Conference of Asia told representatives of eight church relief agencies who met in Copenhagen on August 30 to see what response they could make.

Of the total sum sought, US\$500,000 will be used for the purchase and transportation of high-protein food. Das Diakonische Werk in West Germany is coordinating the operation. Danchurchaid in Denmark will arrange for the buying and shipping of US\$275,000 worth of medical supplies. And US\$110,000 will be spent on adult clothing - lunghis and sarees to be purchased in India.

More than US\$500,000 will be held in reserve to help get the agricultural cycle restarted in Bangladesh later in the year. This will require the supplying of irrigation equipment, seeds, fertilizers and pesticides.

Immediately following the floods in mid-August the Lutheran World Federation supplied fish protein, milk, clothing, medicine and blankets through its distribution centre at Rangpur.

The National Council of Churches (NCCB) in Bangladesh had hoped that substantial supplies of wheat or rice would be available and had secured government permission to distribute it. However, these supplies are not available as gifts so that it will be necessary to purchase high protein food, including milk powder, and plan now to increase the dry-season crop which will be planted in December.

Sam Isaac has returned to Dacca to discuss plans for programme implementation with the NCCB's Economic and Social Welfare Committee.

EPS

AUDIO CASSETTE AVAILABLE

Geneva (EPS) - A C-60 audio cassette recorded at the WCC-sponsored consultation on "The Search for World Community - Resources and Responsibilities for Living Together" (Colombo, April 1974) is available at Sfr. 10, - plus postage. Produced by Michael de Vries, it can be used to prepare for the Fifth Assembly (Session III). Order from Radio/TV Section, 150 route de Ferney, 1211 Geneva 20.

TENTS, BLANKETS ARE STILL NEEDED  
FOR THOUSANDS HOMELESS ON CYPRUS

Geneva (EPS) - In response to the \$100,000 Cyprus appeal launched by the World Council of Churches on August 21, 4,000 blankets from Church World Service (USA) and 1,000 tents from Sweden have been dispatched to the scene.

Cash contributions including DM 50,000 (\$18,812) from Bread for the World in Germany and £10,000 (\$23,000) from Christian Aid in UK are being used to buy more tents, blankets, food and clothing for the relief of some 192,000 civilians driven from their homes during the recent fighting on the island.

Ken Ziebell, executive secretary of the newly formed Special Service for Relief and Rehabilitation of Displaced Persons, has notified the WCC's Geneva headquarters that some 82,000 people still need shelter.

Earlier the sum of \$5,000 was forwarded to the Synodical Committee for Inter-Church Aid of the Church of Greece to help uprooted people coming to Greece. An initial \$10,000 went to Cyprus for use by the Middle East Council of Churches in meeting the most urgent needs of the civilian population.

EPS

INDONESIANS VOICE APPROVAL  
AT CHANGE OF WCC ASSEMBLY SITE

Geneva (EPS) - The World Council of Churches' decision to change the venue of its Fifth Assembly from Jakarta to Nairobi has been greeted with expressions of relief and understanding by officials of church and state in Indonesia.

President Suharto in an address delivered August 15 said the decision taken by the Central Committee of the WCC not to hold the assembly in Indonesia "has indeed relieved us greatly". Speaking at the commemoration of the Prophet Muhammad's ascension, the Indonesian President stressed the value of the religious life saying, "We should not find fault over the differences among us. Moreover we should not use differences of religion to sharpen a possible difference of views among us."

The Executive Committee of the Indonesian Council of Churches in a statement commenting on the WCC's action said: "With an open heart and full understanding, it received the resolution and considers it a wise decision suitable for all sides, both for the Pancasila State and the Indonesian people in general

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and for the churches in Indonesia and the World Council of Churches itself". Expressing deep gratitude for all the preparations carried out in connection with the Fifth Assembly, the committee said these would have positive value in developing the ecumenical awareness of the churches. They asked all churches to deepen their participation in the ecumenical movement in Indonesia, in Asia and the whole world while continuing their preparations to take part in the Fifth WCC Assembly even though it will be held in another place.

EPS

WALDENSIANS MARK 800TH ANNIVERSARY,  
AGREE TO UNION WITH METHODISTS

Torre Pellice, Italy (EPS) - The Waldensian Church, founded in the 12th century by Peter Waldo and the "poor men of Lyons", observed its 800th birthday by voting to unite with the slightly smaller Evangelical Methodist Church of Italy.

A "Plan for Full Union" was adopted by an overwhelming majority at a joint session of the Waldensian Synod and the Methodist Conference. The social work of the churches, however, will remain separate for the time being.

In other actions the Waldensian Synod agreed to contribute 2.2 million lira in 1975 to the ecumenical newspaper created by the merger of the Protestant weekly Nuovi Tempi and the Roman Catholic fortnightly COM. It also discussed financial problems connected with the administration of Protestant schools in Italy.

The church's anniversary was marked by several events during July and August. Among them were the opening of the Waldensian Museum, public meetings and symposia on church history charting the spread of the church through Europe and into Latin America.

Dr. Philip A. Potter, general secretary of the World Council of Churches, told a gathering at Torre Pellice on August 26 that by preaching to poor people, by its dispersion as a pilgrim people of God, by its simplicity and spontaneity of life the Waldensian movement had given the world an ecumenical concept of the Church. He recalled how Waldensians had felt the dialectical tension between the call to live in eschatological freedom in order to confess their faith, and the necessity to survive as a reformed, clandestine minority to maintain their faithfulness to Christ. Dr. Potter concluded: "This dialectical tension is and must be the condition of the churches in a world where they are all a minority".

EPS

TEAM FOR KOREA IS STUDIED;  
CONDOLENCES TO PRESIDENT PARK

Seoul, Korea (EPS) - Despite President Park's withdrawal of two repressive decrees last month, no amnesty has been granted to Protestant and Roman Catholic clergy and others convicted under these emergency measures. In fact, their attempts to appeal their convictions have been rejected.

On August 23 President Park lifted Emergency Measure No. 1 imposed on January 8 forbidding all discussion, criticism and demands for revision of the constitution. He also dropped Emergency Measure No. 4 imposed April 3 after student protests. It carried penalties ranging from five years to death for those convicted of dissent.

However, Emergency Measure No. 2 is still in effect. It established secret courts-martial and permitted arrests without warrant.

Following the assassination of Mrs. Park, telegrams of condolence were sent by the Board of Global Ministries of the United Methodist Church (USA) and by Church Women United, also in the USA. Copies went to the Korean Ambassador in Washington and to the National Council of Churches in Korea and Church Women United there.

The World Council of Churches, at the request of last month's Berlin Central Committee, is exploring the possibility of sending a team to Korea to give encouragement to those who have been witnessing to their faith in the face of oppression and persecution.

Meanwhile in Tokyo one of the most ecumenical gatherings ever held in Japan - a prayer meeting and rally on August 4 - called for the guarantee of human rights by the Government of South Korea as well as justice for Korean residents of Japan. The emergency meeting was sponsored by a group of Non-Church Christians (Mukyokai), Roman Catholic and Protestant organisations responding to the pleas of Korean Christians to work for human justice.

General Secretary John Nakajima of the National Christian Council of Japan said the purpose of this and other ecumenical gatherings was to respond together to God's summons to mission. The focus is not "what we can do over there" but "how we ourselves are changed as we are involved together". Dr. In Ha Lee, moderator of the Korean Christian Church in Japan, said all governments must be judged by their respect for the rights and the conscience with which God has endowed man.

## 40,000 OPEN COUNCIL OF YOUTH AT TAIZE

Taizé, France (EPS) - A "Letter to the People of God" has been issued on behalf of 40,000 young people from more than 120 countries attending the opening of the Council of Youth August 30 to September 1 at the Protestant monastic community of Taizé. It expresses their questions and insights and affirms a desire to be the "yeast concealed in the People of God".

Determined to share their concerns and expectations, the young people call on the Church to give up the means of power, the compromises with political and financial power, to surrender its privileges and stop amassing wealth in order to become a place of communion and friendship for the whole of humanity.

"In each locality and throughout the world", says the letter, "are you going to become the seeds of a classless society where none have undue privileges, no person is dominated by another, and no group is ruled by another?"

The Council of Youth was announced at Easter 1970 by Prior Roger Schutz and an international group of young people. For the next 4½ years it was prepared by a series of encounters of youth people on the different continents. Placing the Risen Christ at the centre and seeking to live a rich spiritual life, the young people, inspired by Taizé, are trying to swim against the tide, to be a rallying point for those desiring "to make the earth more habitable, life more human and communion with all men more profound".

During the three days of the Council there was little in the way of resolutions, plenary sessions, committees or documents. The meeting was not a congress or forum for ideas. It was, as the letter underlined, a reality which united the young of all countries and engaged them unambiguously in Christ's cause and that of the Gospel. The major events were the daily worship services, moments of prayer, praise and testimony by youth from different continents as to how they lived the Gospel in the face of exploitation, oppression, poverty and isolation. Then innumerable groups discussed how to share the Taizé experience with young people back home.

Opting for self-support, the young people hope to show that poverty of means does not prevent "living the unexpected" if there is willingness of heart and of conviction. Upon their return home they will be entirely free to transmit in the appropriate forms the riches experienced in the course of the Council's opening at Taizé and to organise continent-wide meetings of the Council. They

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will make numerous visits in the manner of first-century Christians to those at the base who are ready to participate in a renewed effort for justice, political action, service to the sick and the lonely, and the search for new forms of community life.

Different representatives of the churches joined the young people and gave them messages of support. Reminding the youth that the World Council of Churches was engaged very concretely in the questions they had raised, Dr. Philip Potter declared, "We are companions on this ecumenical way and we have a common vocation". He added, "Our task consists in conscientizing our churches to take this road so that they too may become signs of the resurrection and bearers of the light of good works to all men".

The desire to be a pilgrim people on the march, living the Gospel of the Risen Christ from day to day, was evident in the faces of the thousands of young people who trudged in on foot for days before the Council opened, transforming the plateau of Taizé into an immense village of tents.

EPS

#### ANDEAN CHRISTIANS STRESS LAITY'S ROLE IN PREACHING THE GOSPEL

Lima, Peru (EPS) - A major ecumenical breakthrough occurred here last month when 110 representatives from 23 national churches gathered for the first Andean Evangelical Churches' Conference.

Anglican, Lutheran, Methodist, Presbyterian, Baptist, Friends, Salvation Army, Assemblies of God, Christian and Missionary Alliance and several Pentecostal churches were represented by 75 official delegates and 24 fraternal delegates. Bishop Metzinger, secretary of the Roman Catholic Bishops' Conference of Peru, attended the opening worship service and the Orthodox Church of Chile sent fraternal delegates.

"Let us preach the whole Gospel to the whole man" was the leit-motiv of the conference, which was coordinated by the regional office of UNELAM, the Commission for Evangelical Unity in Latin America. "Young people, women, laity and pastors should be partners in a proclamation of the Gospel, which means involvement of Christians in Church and Society", the participants agreed.

Christian fellowship and understanding were heightened by Bible study, morning worship services at the invitation of the main Christian traditions, workshops and folk nights offered by national groups from Bolivia, Chile, Ecuador and Peru.

No. 26/41st Year

19th September 1974

Among the events of recent weeks having a direct bearing on the life of the churches, three stand out as especially significant:

- CHILE: On the first anniversary of the military take-over by General Augusto Pinochet (11th September 1973)
- p. 2 Leaders of the Christian churches of Chile sent a letter to the General asking an end to the state of war and amnesty for all political prisoners;
  - p. 3 The General's reply;
  - p. 5 The Episcopal Bishops Conference meeting at Puerta de Tralca reacted strongly to the General's statement.
- BUCHAREST: Numerous Christians participated in the World Population Conference organised by the UN, 19th to 30th August.
- p. 7 The Rev. Paul Abrecht of the WCC comments on the Christian presence.
  - p. 8 Prof. Gabriele Wülker, a member of the German delegation, sees certain similarities with WCC policy.
- TAIZE: The Opening of the Council of Youth (30th August to 1st September) resulted in a letter addressed to the People of God in which some 40,000 young people challenge the Church to "live beyond every hope".
- p. 11 Letter to the People of God

## LETTER FROM RELIGIOUS LEADERS IN CHILE TO GENERAL PINOCHET

We, the Catholic bishops of Chile constituting the Permanent Committee of the Episcopate, the bishops of the Protestant churches and the Grand Rabbi of Chile, respectfully appeal to the authorities governing our country, and quoting the words of Pope Paul VI we request that an end be made to the state of war which afflicts Chile, and we urge them to do their utmost to alleviate the distressing consequences of the political struggles which we have all experienced and suffered during the recent past.

In the Papal Bull proclaiming the universal celebration of Holy Year, His Holiness the Pope makes the following statement:

"We should like to express, in all humility and sincerity, our hope that, in this Holy Year as in past Holy Years, the competent Authorities of the different nations will consider the possibility of authorising, as they may deem advisable, an amnesty which will manifest mercy and justice especially on behalf of those prisoners who have given adequate proof of moral and civic rehabilitation, or who have been the victims of situations of political and social disorder which are too serious to be imputed entirely to them..." (23rd May, 1974).

In our view, a year after the military uprising, the cessation of the state of war and the granting by the authorities (as they may deem advisable) of an amnesty "that will manifest mercy and justice on behalf of all those prisoners who have been victims of the situations of political and social disorder" which have permeated our country and which "have clearly been too serious to be imputed entirely to them" would facilitate reconciliation and concord within the Chilean family and would greatly enhance the prestige of our country in all the democratic countries of the world.

Furthermore, it seems to us that the review by civil courts of the trials which have taken place during this period would do much to pave the way to this solution.

We are aware, to our sorrow, that hatred has not died down among us, and that many innocent people are suffering because of their family and friends. We are sure that the great majority of the Chilean people only want peace, and are ready to share the sacrifices required by the times, if the traditional spirit of hard work, patriotism and solidarity which united us in the past is

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to be reborn in Chile.

We are formulating this petition because we are convinced that it is our duty as pastors and as patriots to express our opinion calmly and respectfully to those who are governing us at a difficult moment of our national life, our sole purpose being the peace and prosperity of our great Chilean family.

We pray that God our Father may illumine us all and grant us the gift of peace.

For the Permanent Committee of the Episcopate,

RAUL CARDINAL SILVA HENRIQUEZ

CARLOS CAMUS LARENAS, Secretary-Bishop  
of the Episcopal Conference of Chile

HELMUT FRENZ, Lutheran Bishop of Chile

Rev. JUAN A. VASQUEZ DEL VALLE, Bishop of  
the Methodist Church of Chile

Dr. ANGEL KREIMAN, Grand Rabbi of Chile

#### GENERAL PINOCHET'S REPLY

My Lords,

29th August 1974

The contents of the letter which you sent me on the 23rd instant have received my careful attention. I thank you for it as a respectful manifestation of the lofty desires for national pacification which inspire it, and which are fully shared by my Government, as I have shown publicly on many occasions.

With regard to the concrete action you suggest, you must understand that reasons of State prevent me from sending a definite answer before any decision has been taken officially on the matter; the public will be informed of this decision in due course.

As you yourselves point out in your communication, the Government (in making that decision) will have to consider factors of prudence and of national expediency which no one but the Government can evaluate, in the light of the records of national security which it holds, and in view of its responsibility for the common good.

Any difference which might occur between what you suggest and what the Government decides would have to be in accordance with the actual facts, namely

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the different roles played by the public authorities and by the religious bodies in a society. Moreover this is presumably what was referred to by Msgr. Carlos Camus, secretary of the Episcopal Conference of Chile, when he stated some time ago that "the task of the Church is different from that of the State authorities." It is different, but not in contradiction with the addition that "the Government can maintain a firm attitude and can punish the guilty; the Church has a different mission which complements that of the civic authority and humanizes it." (El Mercurio, 13th March, 1974).

I must remind you that, impelled by a sincere spirit of justice and by a deep desire to promote concord among the people of Chile, my Government has voluntarily decided to undertake a study of concrete action that may benefit certain persons affected by the legal measures imposed by the emergency situation. I informed the citizens of Chile about this on the 17th instant, as reported by the national press, that is a few days before your communication to me.

Lastly, I feel it necessary to comment on your assertion "that the great majority of the Chilean people only want peace, and are ready to share the sacrifices required by the times, if the traditional spirit of hard work, patriotism and solidarity which united us in the past is to be reborn in Chile."

I fully agree with the sentiments expressed in this phrase, but not with the conditional tense used. The fact is not that the great majority of people in Chile are prepared to share the (present) sacrifices if the spirit to which you refer is possibly to be reborn in Chile. The fact is that "the traditional spirit of hard work, patriotism and solidarity which united us in the past" has already been reborn, and the overwhelming majority of people in Chile are generously sharing the sacrifices inherited from the chaos of the past. And this rebirth has been possible thanks to the firm and decisive action of the Government against the remaining small minority who destroyed those values, and who are now openly endeavouring to attack our country again.

In fact, I want to emphasise the importance attributed by the Government to eliminating the main cause of the evils which have divided us and which have harmed our nation, namely the subjugation of many people's minds by Marxist doctrine, which is foreign to our national character, based on class-hatred and the struggle between classes which imagine themselves to be irreconcilably opposed. I would not consider it fitting to suggest concrete action in matters which belong to your exclusive competence; but - with respect and patriotic

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concern equal to your own - I take the liberty of stressing the indispensable mission of the religious leaders of the country in this momentous task, especially in view of the fact that during the recent past the ideology and practice of Marxism has penetrated right into the heart of the spiritual bodies you govern so wisely.

With respectful greetings and cordial regards, I am

Augusto Pinochet

General of the Army,

Supreme Head of the Nation

(Translated from Spanish by WCC Language Service)

#### STATEMENT OF CARDINAL SILVA HENRIQUEZ

In this Holy Year, which the Holy Father wanted to be a time of reconciliation and renewal for the Church, which seems to us a good thing, it is appropriate to meditate on the cross of Christ; to think about the blessed grace that Christ the Lord achieved for us through his sacrifice - our redemption, sanctification and liberation. We should remember that Christ died for all these great values....

We, the bishops of Chile, are called to ensure that these values of redemption, love and liberation of our brothers are present and living in our country, because we love Christ, the Lord, and we saw him crucified and dead for us. We know that our road is His road, our task is the task He imposed on his apostles.

Paul says it well: "For Christ did not send me to baptize but to preach the gospel". And the Council said it well, my children, in words that I want to read because they express what this church and our bishops are doing and what they are ready to continue doing: "The redemptive work of Christ, although it refers to the salvation of man, also proposes the renovation of all temporal values. Therefore the mission of the Church is not only to offer men the message and the grace of Christ, but also to impregnate and perfect all temporal values with the evangelical Spirit." Before Christ, the Lord, before Mary, His mother and our mother, the bishops of Chile today promise you that we are going to make these words come true and that like Him, we are ready to go up on the cross and to sacrifice ourselves so that peace, love and real liberation can reign in our country. Let it be so."

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## DECLARATION OF THE EPISCOPAL CONFERENCE

In the face of the unjust and violent campaign conducted by the mass media and other means of communication against the President of our Episcopal Conference, Cardinal Silva Henriquez, the bishops of Chile have unanimously judged it our duty to protest in the strongest possible terms and to bring to the attention of all Chileans the unprofessional conduct of the media which disgraces our country.

The Bishops of Chile

7th September 1974

## CHRISTIAN PRESENCE AT BUCHAREST

Geneva (EPS) - The United Nations World Population Conference in Bucharest the last two weeks of August attracted more churchmen than any previous United Nations meeting. Some 150 clergymen and laypeople came as participants in the conference, as representatives of accredited non-governmental organisations and as individuals vitally interested in the population question. They took part both in the conference itself and in the Population Tribune, an unofficial gathering organised conjointly.

The World Council of Churches in cooperation with the Romanian Orthodox Church organised an Ecumenical Worship on Sunday, August 18, in the St. Elefterie Church. Metropolitan Corneanu of Banat officiated at the Orthodox liturgy and warmly welcomed the 300 persons present. He said it was appropriate for the churches to express their concerns on the population issue because they relate to the family, international cooperation and the collective destiny of man.

In his reply Dr. Richard Fagley, leader of the World Council of Churches' team of observers, said, "As Christians approach the complex of population problems their main concern centres on the quality of life, that more abundant life of which Jesus spoke, life worthy of the children of God." While this concept could be applied differently in many different cultures and traditions, he said, "Christians should recognize the right of governments to inform the people on the implications of population trends, to promote appropriate population policies and to enable couples to determine the spacing of children and family size. But the primary rights rest with the family."

Unfortunately the churchmen put forward different and conflicting points of view. Because of a lack of ecumenical understanding, their contribution was relatively slight.

The conflicts between Christians arose mainly on questions of family planning, contraception and abortion. Among the more vocal participants in the Population Tribune were a group of medical doctors representing movements against abortion and for the "right of life", the "rights of the unborn", and opposition to the emphasis on education for family planning in the preparatory documents of the conference. Other Christian doctors opposed their position.

Within the conference, the delegation from the Holy See sharply opposed the Draft World Population Plan of Action because of its alleged emphasis on family planning

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and control of births.

I was sympathetic with the Vatican delegation's view that the Draft Plan of Action did not give enough attention to the ethical and religious implications of some of the recommendations on population control and the place of the family. But the Vatican delegation made the mistake of assuming they could speak for all Christians and that there was a common opinion among Christians on the ethical and religious concern and the right way of expressing it.

However, it is no longer possible for differences between Christians - not to mention differences between Christianity and other religions - to be solved by unilateral pronouncements. They have to be worked out in dialogue in which a serious attempt is made to understand different views, sincerely and thoughtfully held.

The main achievement of the Population Conference was to demonstrate that there can be no effective population policy that does not recognize social and economic development as a central factor in it. The poor nations will not allow the rich nations to make the control of population growth the central issue in the struggle for human survival.

However, there was too much appeal to national interest and national sovereignty. The Bucharest Conference on Population put so much emphasis on national rights that it was in that respect a step backward.

There is a manifest contradiction in saying, on the one hand, that every nation has the unqualified right to determine its own population and development policy irrespective of its effect on other countries, and insisting at the same time that each nation has the right to obtain from the world all the resources it needs for its people's welfare.

Paul Abrecht  
Executive Secretary,  
WCC Church and Society Department

#### A GERMAN REACTION

Evangelical Press Service of Frankfurt interviews Prof. Dr. Gabriele Wülker, a member of the delegation from the Federal Republic of Germany at the Bucharest Conference. She is Professor for Social Studies of Developing Countries at the

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University of Bochum, a member of the International Union of Demographic Scientists and of the German Protestant Church's Board for Church Development Aid.

eps: Prior to the conference few people would have forecast the meeting would make a decisive step away from the mere repetition of the old demands for more family planning in the Third World and towards an overriding, global strategy for preserving resources. What caused the conference to take this turn? Did the churches contribute to it?

Wülker: It is true the news media gave the impression that the principal object of the conference was to deal with family planning. The experts, however, saw clearly that the theme is closely bound up with social and economic questions - a realization that is internationally valid. Family planning cannot be pursued in isolation; it is not an alternative to development but one element in economic and social planning as a whole. While population problems have a determining influence on the extent and the form of development, they are never the basic cause of underdevelopment. In this respect the conference was a continuation of the meetings called by the U.N. in 1954 in Rome and in 1965 in Belgrade. At this conference, however, a clear change of emphasis became apparent: in the far-reaching socio-economic discussions, and specifically the demand for resources to be used economically, particularly in the industrialized countries.

The World Council of Churches, through its many study papers on the themes of the conference, contributed indirectly to this change of direction, corresponding fully to its own emphasis, although in the actual conference deliberations only the Vatican played a predominant role and expressed marked scepticism about family planning.

eps: It will be difficult to achieve the demands made in the Plan of Action for World Population for economical and fair utilization of resources in the wealthy countries, as an ecological accompaniment to the limitation of population growth in the Third World, even if the industrialized countries are willing. What should churches in the FRG do to induce the government and the public to follow this course?

Wülker: The question of limiting consumption in industrialized countries was raised by the Swedes, supported by the Dutch, but not in any concrete and precise way. With the oil crisis we have seen how quickly a reduction of consumption can be achieved. People were less ready to buy last summer. They thought before

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buying. The dangers of the "throw-away" society are becoming more apparent. Perhaps we need to realise more strongly than hitherto that spiritual values are more important than the outward signs of our standard of living. The churches can help to strengthen this awareness.

eps: Mrs. Wülker, in Bucharest you asked what contribution science can make to the solution of existing problems.

Wülker: We know too little about the social changes taking place in the developing countries, their traditions, ideas and objectives. We must take much more account of the research being done by these countries themselves. For instance, in giving development aid in the medical, social and educational fields, as well as in the technological realm, we have been influenced too much by the experience of highly industrialized societies. Our thinking must be reoriented.

In population questions particularly we have worked within the framework of the institutions in the developed countries both east and west. The immense development there tended to blind us to the special needs of Third World countries. When working on population policies in those countries we should put more emphasis on the micro level, where the decisions about reproductive behaviour must be taken; and also on religious and social traditions which influence one's attitude towards having children, the role of the child in the family and in society, the significance of youth and the economic consequences of demographic changes.



## LETTER TO THE PEOPLE OF GOD

We have been born into a world which for most people is not uninhabitable. A large part of mankind is exploited by a minority enjoying intolerable privileges. Many police states exist to protect the powerful. Multi-national companies impose their own laws. Profit and money rule. Those in power almost never pay attention to those who are voiceless.

And the people of God? What way of liberation is it opening? It cannot avoid the question.

When the very first Christians found themselves faced with a question without a solution, when they were on the point of dividing, they decided to gather in council. We remembered them at Easter 1970, when we were seeking answers for our own age. And we opted, not for a forum of ideas, not for conferences, but for a Council of Youth; that is to say, a reality that gathers together youth from every land, committing us unambiguously on account of Christ and the Gospel.

At the heart of the Council of Youth is the risen Christ. We celebrate him, present in the Eucharist, alive in the Church, hidden in man our brother.

In the course of four and a half years of preparation, we have made unceasing visits to one another. We have crossed the world in every direction, even though the means at our disposal were slight. In certain localities, the political circumstances have led us through grave situations.

Gradually, a common awareness has emerged. It has been more particularly shaped by the voices of those among us who are living under subjection and oppression, or who are reduced to silence.

And today we are sure: the risen Christ is preparing his people to become at one and the same time a contemplative people, thirsting for God; a people of justice, living the struggle of men and peoples exploited; a people of communion, where the non-believer also finds a creative place.

We are involved part and parcel with this people. That is why we are addressing it this letter, so as to share the concerns which are ours and the expectations which are consuming us.

Numerous churches, in the southern hemisphere as in the northern, are spied on, interfered with, and even persecuted. Certain of them show that without any bonds with political powers, without means of power, without wealth, the Church can experience a new birth, can become a force of liberation for humanity and radiate God.

Another part of the people of God, in the northern hemisphere as in the southern, compromises with inequality. Christians as individuals and many Church institutions have capitalised their goods, accumulating vast wealth in money, land, buildings, investments. There are lands where the churches remain connected to the political or financial power structures. They draw on their superfluous wealth to give away large sums in development aid, but still make no change in their own structures. Church institutions acquire highly efficient means of accomplishing their mission, of running their activities and bringing together

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their committees. But many discover that gradually life vanishes, leaving the institutions to turn over empty. The churches are more and more forsaken by people of our time. What they say is losing its credibility.

Whereas the Christians of the Early Church shared all that they had. They gathered day by day to pray together. They lived in joy and simplicity. So they were recognized.

During the last years of preparation for the Council of Youth, in the extreme diversity of suggestions made, these are the intuitions which stand out above all the rest and to which we shall consecrate the first period of the Council of Youth:

*Church, what do you say of your future?*

*Are you going to give up the means of power, the compromises with political and financial power?*

*Are you going to surrender your privileges, stop capitalising? Are you at last going to become a "universal community of sharing", a community finally reconciled, a place of communion and friendship for the whole of humanity?*

*In each locality and over the whole world, are you in this way going to become the seeds of a society without class and where none have privileges, without domination of one person by another, of one people by another?*

*Church, what do you say of your future?*

*Are you going to become the "people of the beatitudes", having no security other than Christ, a people poor, contemplative, creating peace, bearing joy and a liberating festival for mankind, ready even to be persecuted for justice?*

*If we are actively involved in this, we know that we can demand nothing exacting of others unless we ourselves stake everything. What do we have to fear? Christ says, "I came to kindle fire on the earth, and how I long for it to burn!" We shall dare to live the Council of Youth as an anticipation of all that we want. We shall dare to commit ourselves, together and to the point of no return, to living beyond hope, letting the spirit of the beatitudes come springing up in the people of God, being leaven of a society without class and where none have privileges.*

We are addressing this first letter to the People of God, written on our hearts, so as to share what burns us.

Opening of the Council of Youth  
Taizé, 1 September 1974

# THIS MONTH

OCTOBER 1974

No. 27





1541



1542



1543



1544

1545



## photo oikoumene

The invasion of Cyprus by Turkish forces during July and August has made refugees out of one-third of the 650,000 people. (1541) Ruins of the Salamina Tower Hotel at Famagusta testify to a violent bombardment. (1542) Caught at work in the fields, many people fled without extra clothing or other possessions. (1543-44) Faces tell the tragic story. (1545) All that remains of a dormitory at Armenian Melkonian Institute in Nicosia.

# THIS MONTH

No. 27

OCTOBER 1974

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Cover photo: Joy abounded at Council of Youth.	

## THE COUNCIL OF YOUTH IS OPEN

Taizé, France (EPS) - The long-awaited and much-heralded Council of Youth opened here August 30-September 1. For the host of journalists and TV producers present it was a news-making event: nearly 40,000 young people from 120 countries camped on a rain-lashed hill in Burgundy singing, praying and meditating. Brothers of the Ecumenical Community of Taizé, who had seen similar happenings on several occasions during the past few years, were not quite so impressed.

For the multitudes of young people dispersed in many small groups and then united in four plenary sessions for witness, prayer and self-examination, the opening of the Council was but one stage in a march begun four years ago which ultimately is intended to lead to the renewal of the People of God. The goal is rebirth "so that they may be fully committed to the struggle and to contemplation, celebrating the risen Christ, a Church without wealth and without means of power, a place of communion for all".

The three days at Taizé were thus no more than a moment in a continuum.

In fact the Council of Youth has been present in the daily lives of many young people ever since Brother Roger, surrounded by a group of youth from many lands, proclaimed the principle of the Council at Easter 1970. The Prior of Taizé, which groups some 70 brothers of different denominations, has had a great deal to do with the formulation of the aims and has coined certain shock phrases taken up since then by many young people all over the world, for whom Brother Roger continues to be, despite his own protest, the brains of the Council.

The official opening could therefore be regarded at the very most as the end of an initial, preparatory stage on the road towards a new Church, a step "in the struggle (to share the struggle of exploited peoples) and in contemplation (to seek the face of God)".

It is true that everything remains flexible. Relations between the various groups of young people throughout the world will be informal without bureaucratic organization as they pursue fundamental questions seeking to unite struggle and

contemplation, faith and policy, prayer and commitment to humanity. Yet behind the concern for "liberty, spontaneity and interior festival" and behind the desire to see the Council "unfold like a lotus flower", there lies the will to achieve real results. Despite the renunciation of modern methods of planning and management, there is a determination to get the People of God moving.

### "Heart to Heart"

The method of operation chosen by the young people is neither spectacular nor new; it was practised by the early Church, which in other respects served as a model for the plan of action worked out for the Council. The message will be transmitted by word of mouth, from heart to heart, through the unspoken word and perhaps from small group to small group. In this web of relationships the only visible link will be the occasional "Letter from Taizé", serving to bind together the new groups, to pass on a subject for meditation, or to announce a Conciliar meeting somewhere.

Do these methods promise the young people success in their bold venture? If one wants to transmit new ideas and, even more, to communicate the Gospel of the risen Christ, is it possible in this satellite age to opt deliberately for such antiquated methods and to renounce the use of the mass media? Only an uninformed observer would have asked himself such questions on his way down the hill from Taizé that rainy September afternoon. For in the hearts of these young people burns a sacred fire, a steadfast conviction and a spontaneous rejoicing that finds its strength in the risen Christ.

In this sense Taizé was a happening; thousands of young people from all continents, coming out of more or less tense situations, bearing witness by a few words and in contemplation to their allegiance to Christ and their commitment to humanity. Freely accepting the poverty of their resources, and the immensity of the task they hope to accomplish, they are sustained by a richness of spirit, a conviction and an openness towards their neighbour. This is an initial capital more important in their eyes than all the

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wealth of the churches, and it is a capital they want to share.

In a letter addressed to the People of God, written by a small working group and given a long ovation by the thousands of young people present at Taizé, we read: "...we know that we can demand nothing exacting of others unless we ourselves stake everything" and that "we shall dare to commit ourselves together and to the point of no return to living beyond hope, letting the spirit of the beatitudes come springing up in the People of God, being leaven in a society without class or privileges".

It is a commitment that already seems to be on the way to fulfilment. Although no exact figures were available (due partly to the deliberate absence of all bureaucratic centralization), it is known that numerous "cells" or small groups will be active throughout the world, committing themselves utterly to a concrete project for the liberation of men, and thus acting as catalysts in a process of conscientization and reconciliation.

To use a familiar Taizé image: the springtime of the Church has now followed a winter of preparation when the work was "underground", covert, concealed in the hearts of the People of God. Now the idea at the centre of the Easter 1970 message is becoming visible: "The risen Christ has come to give birth to a spirit of rejoicing, of 'interior festival' in the innermost recesses of men's hearts. He is preparing a spring of the Church, a Church divested of power and ready to share with all, a place of visible communion for the whole of humanity. He will give us enough imagination and courage to open up the path of reconciliation. He will prepare us to give our lives so that men should no longer suffer at the hands of men".

### *Anti-Institutional*

But among the movements of renewal present both inside and outside of the Church, where should one place this "Taizé movement" (which, according to one of the leaders, "one does not create: one awakens or is awakened and one goes forward from there")?

Deliberately, the Taizé movement seeks to remain outside and, in some respects, in opposition to

the Church as an institution, a structure prone to inflexibility, an ally of the political and financial powers, which has made a "pact with inequality".

To that Church the young people have addressed searching questions by means of a Letter to the People of God, for they see that Church being "more and more forsaken by the people of our time" while "what it says is losing its credibility". Such criticism is not new, but it is considerably sharper and more pointed than that coming from those churches which are conscious of their loss of momentum in the face of growing secularisation and are trying to renew their fidelity to the Gospel of Christ by meeting the spiritual and material needs of men today.

The "Taizé movement", on the other hand, wants to be an active element of the People of God whom the risen Christ is preparing to become "at one and the same time a contemplative people, a people of justice, living the struggle of exploited men and peoples, and a people of communion where the non-believer also will find a creative place". Now who are this people of God if not the men and women who, both inside and beyond the organized Church, are eagerly seeking to live the Gospel, one with another, men and women who are working at the grassroots for a renewal of the hearts of the people of God, so that they may become a "people of the beatitudes, having no security other than Christ, ...creating peace, bearing joy and a liberating festival for all mankind".

### *Potter's Challenge*

In the same spirit, the Rev. Philip A. Potter told the young people at Taizé that "the Church, this humanity formed in Christ and by the Holy Spirit, is called to be the nucleus of an integral and authentic humanity". If, as the General Secretary of the World Council of Churches claimed, "we have a common vocation and are companions on the ecumenical way, trodden by the crucified and risen Jesus Christ", then it is "our task to conscientize our churches to take this same road, so that they too may become signs of the resurrection and bearers of the light of good works to all men".



WCC's Philip Potter talking with journalists.

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Although refusing to identify themselves with a Church linked with the sources of power, the young people did not rule out the possibility of dialogue with that Church in an effort to influence it. Their offer deserves to be given serious consideration, for it is motivated by a sincere concern that derives directly from the Gospel.

No one can foretell what changes and results will mark the conciliar period; even those best qualified to express an opinion refused to make any prediction. Some people have doubts about the whole enterprise. Others have expressed unbounded hopes. The organizers have consciously left many points vague. Yet to smile cynically at what some consider the fruits of youthful, ephemeral enthusiasm and others see as a production staged by people standing in the wings would be tantamount to uttering a prophesy that the future may very well contradict.

Although it is too early to be sure, one may wonder whether this challenge by the young people may not have a salutary effect on the churches and the ecumenical movement. The latter, like the young people's Council, is trying to fight, at their roots, racial, social and economic oppression, violations of human rights, the consumer society which leaves men spiritually empty, "all of them manifestations against God and man", Dr. Potter emphasized. While there is a difference of approach, both the Council of Youth and the World Council of Churches share a conviction that Dr. Potter expressed in these words: "We can do nothing without renewal in Christ, in the communion of prayer and in the Eucharist". It is a renewal which it behooves the people of God, wherever they may be, to take seriously.

Jean-Jacques Bauswein  
WCC Staff Writer

(Translated from French by WCC Language Service.  
See photos pp. 8-9.)

## WELCOME TO AUSTRALIA !

Adelaide, South Australia (EPS) - Melbourne, Australia is the third largest Greek city in the world - a fact many people find hard to believe. One in four Australian residents was born outside the country. This nation of immigrants, once predominantly Anglo-Saxon, is now one of the most cosmopolitan societies on earth. Its immigration policy has deliberately sought permanent settlers who are encouraged to become citizens.

A survey made in the 1950's indicated that most immigrants from Northern Europe came as single persons or in family units. However, the overwhelming majority of those from the Mediter-

anean area settled by village or district groups through the process of "chain migration". This partly accounts for the concentration of ethnic groups in cities such as Melbourne.

The Young Women's Christian Association of Australia has a long history of concern for immigrant women. In 1888 the Melbourne YWCA formed a "Travellers' Aid" Department for women traveling interstate and for single women arriving from Great Britain. The same year it opened a hostel and in 1901 started an employment agency for new arrivals. In one year, such as 1913 for example, some 80 ships were met and 634 girls were helped with accommodation and employment.

In post-World War II Australia the emphasis was on family immigration, but it soon became evident that an imbalance in the sexes existed. That's when the government instituted a scheme to encourage single girls to emigrate to Australia.

The Greek YWCA thereupon asked its counterpart in Australia to accept responsibility for Greek girls coming under this scheme in cooperation with the Intergovernmental Committee for European Migration (ICEM). From 1963 on these girls went to the YWCA hostels in Sydney or the Travelers Aid Society in Melbourne to stay until jobs and homes were found for them. In both cities the YWCA, in cooperation with the Department of Immigration, arranged orientation courses.

### *Period of Orientation*

At present single women arriving in Australia on assisted passages are automatically taken to the YWCA hostels unless they have made other arrangements. The Immigration Department subsidises them for three months, and in special cases longer, paying their full board until they find employment and thereafter approximately one-half their board 'til the three months is up. The YWCA arranges interviews with employers and the Government Employment Service, and a welfare officer from the Immigration Department meets the girls to discuss any problems.

English classes are provided where necessary. This programme allows girls to save money, get oriented and make friends with Australian girls their own age.

Since the programme started, more than 5,000 girls have lived at the Sydney hostel and more than 500 in the Melbourne hostel. They came from 30 different countries.

Now the Australian YWCA is looking into its responsibility for immigrant women in the community, especially wives and mothers. Housebound mothers with young children living in the new suburbs are one of the country's greatest problems. And the problem of loneliness is compounded for immigrant mothers due to the language barrier and cultural differences. The YWCA wants to encourage these women to participate in community affairs and decision-making.

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## Whyalla Pioneers

The Whyalla Association is working especially hard on this. Whyalla is an industrial city whose population jumped from 7,800 in 1947 to 34,260 in 1973. Some 48% of the people are immigrants, including more than 60 different nationalities. This has had a tremendous influence on the programme of the YWCA.

Shortly after completing a new building near the city's centre, the YWCA discovered it was in the wrong place since the growth was westward. Thereupon it leased the new building and rented the present "Community House" in one of the fastest-growing suburbs. Schools and church halls are used for programmes in various areas.

Out of its concern for immigrant women and girls have come classes in English, conversational Spanish, English-for-fun offered to teenagers after school, informal morning coffees bringing together different nationalities, and informal conversation evenings - "talk and share".

In a recent evaluation session on the programme at the YWCA, these comments were heard: "We thought we knew the problems of immigrants, but now we realize we haven't listened"...."Sometimes you walk down the street and don't hear English spoken - that doesn't happen in many other places in Australia"...."Football always meant Australian rules". Now it can mean several different games"...."Our own lack of languages meant everyone else had to speak English - now many of us are learning at least a few words of another language"...."We sometimes forget the number of Asians we have in this city".

This year the Whyalla YWCA took delivery of a 25-foot caravan. Together with a station wagon it constitutes the "Mobile Community Facility" paid for by the South Australian Department for Community Welfare. Now in action, it serves as a club meetingroom. First, door-to-door contact is made with women in a newer area. With the help of volunteers, invitations are extended to those living within a four-street radius to come to the unit for a cup of tea and talk.

The first street-contact group requested a weekly meeting and a craft course. Another group is well under way. And so we will continue to move out to women, particularly where contact with neighbours is limited and women hesitate to use existing community facilities.

Whyalla is also one of two YWCA's in South Australia participating in the Department of Immigration's Home Tutor Scheme. Established last year, it also involves the Country Women's Association and the Good Neighbour Council. It provides basic English instruction for immigrant women who are unable or reluctant to leave home and attend formal classes. The scheme emphasises English conversation so students will be able to do their shopping, talk to their children's teachers, visit the doctor or travel on public transport. Then they may gain confidence enough to

attend formal English classes.

Tutors are volunteers from the participating organisations who are willing to undergo training and give up to 40 lessons a week. It is hoped these lessons will prove to be a learning experience for both tutor and student, as a result of their personal involvement.

A printed kit used for a similar scheme in London has been adapted to Australian conditions. Tutors receive information about the student's cultural background and country of origin, and every effort is made to respect her customs.

Mr. Al Grassby, former Minister for Immigration, said last year: "The main burden of language falls on the shoulders of immigrant women, who are the most disadvantaged and isolated of all". Now that the Australian Church Women have indicated an interest in the scheme, the 10,000 volunteers Mr. Grassby hopes for may eventually become a reality.

## Green Circle Programme

In its concern to combat discrimination in all its forms, particularly that practiced against immigrants, the Australian YWCA has undertaken to promote the Green Circle Programme. This is the brainchild of Mrs. Grace Rawlins, an American Quaker who introduced it into Quaker Sunday schools and later into state schools as well. Its objectives are to help children gain self-respect, and to increase their respect, appreciation and love for others.

It is a programme of good human relations for children, geared to 7- and 8-year-olds. The method used is "flannelgraph" and story-telling. We feel it particularly valuable for schools where immigrant children comprise a large proportion of the student body. At present YWCA volunteers are training to become Green Circle demonstrators in schools, Sunday schools and other groups. The idea is well illustrated by the Green Circle poem

He drew a circle that shut me out,  
Heretic, rebel, a thing to flout,  
But love and I had the wit to win,  
We drew a circle that took him in.

Heather Crosby,  
Executive Director,  
YWCA of Adelaide

## LESSONS OF BERLIN CENTRAL COMMITTEE

Strasbourg, France (EPS) - Faith and action - the confession of faith, which is a constant search, and political and social commitment in favour of justice, the redistribution of power and human dignity - form the two poles of the World Council

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of Churches. Tension between the two is a normal and healthy thing. In fact, care must be taken to see that this tension continues to exist, for each pole tends towards independence. Often the urgent need for action - and it is glaring - forces theological reflexion, the spiritual life and prayer into the background. Or else theology and commitment in immediate action are juxtaposed.

One characteristic of the recent Central Committee meeting in Berlin was the endeavour to return to, I do not say a balance but a vital tension between these two poles. The message sent to the World Council by the Ecumenical Patriarch of Constantine, the Lausanne Conference of Evangelization in July and the report given to the Central Committee by its Chairman, M. M. Thomas, all played a part in the renewed awareness of this need.

Moreover, the Central Committee had to take into account the image of the World Council that exists in the outside world as reflected by the mass media. For the WCC is more and more considered to be an international agency with humanitarian, social and political objectives with, according to some people, a very pronounced ideological bias.

### "Siren Song"

This distorted image is due largely to the fact that the mass media give great prominence to Council decisions concerning the struggle against racism and assistance to liberation movements, but display a surprising reticence when the Council tries to call forth a new confession of faith based on hope, strives to open the way for a conciliar Church, or inspires a new understanding of the apostolic succession. Obviously the World Council does not have the power to reform the behaviour of the press, but it may be hoped that in the long run the press conferences it holds and the development of its "public relations" will succeed in modifying its public image.

The suggestion is sometimes made that the World Council should remember it is a council of churches, and should devote itself exclusively to efforts for church unity, which is making such slow progress. For my part, I hope it will not listen to this siren song. For one great theological and spiritual truth the ecumenical movement has demonstrated is that the Church, like its Lord, does not exist for itself alone but for others. It is a Church whose God, as John's Gospel reminds us, loved the world - and gave his Son for the world.

As the work on Faith and Order has clearly shown, the search for the unity of the Church is in vain if it is not at the same time a search for the unity of the world. Or, as Dietrich Bonhoeffer said, if the Church has really received for itself the message of reconciliation, it must prove it by labouring to heal the world's wounds.

Again, it puts the problem in a false light to

say: let us have more theology, more spiritual life and less about politics, ecology and the struggle for human rights. The problem is indeed not one of more or less, of volume. It is, as has been said, a problem of tension or a problem of motivation.

If we believe, as Christ said, that only a good tree can bear good fruit, we have found the truth. The tree is good not because it bears good fruit, but the other way round. It is not works of justice which render the heart of man just, but the other way round. The Christian is not born of his works; justification does not come from works, however pious. Man is able to bear good fruit only if he is born again by the power of the Holy Spirit.

This certitude, which lies at the heart of the doctrine of justification by faith, alone preserves the churches and Christians from mere activism, from any glorification of commitment. On the other hand, when one understands that justice comes from faith, that none is just unless he has received that justice as God's gift through faith, then one is free to commit oneself in bold or even hazardous action.

No, the question facing the World Council of Churches is not whether to have more or less theology, worship and Bible study; more or fewer plans of action; or whether to devote itself to prayer rather than to development. Since God has made all things new, since He gives faith and re-birth, we have to show our gratitude for this gift by pledging ourselves courageously to the service of men, and in particular of suffering and deprived men. The Council must rediscover the secret of Pauline ethics: "Now you are light in the Lord, walk as children of light." Then the true tension between theology and action is restored. Then the link between faith and works (which Philip Potter reminded the 1973 Central Committee we have not always succeeded in showing) becomes plain.

### Berlin Went Further

But we have to go a step further. For some years there has been a strong insistence on the need for orthopraxis (right action); sometimes the Church has been accused of paying too much attention to orthodoxy (right belief) and not enough to right action. It is true that at one time our churches watched rigorously over the orthodoxy of their members, persecuted heresy, and did not ask someone who recited the Creed with conviction whether he had perhaps not grown rich through the slave trade or the exploitation of Negroes or factory-hands. But Jesus reminds us that it is not those who say "Lord! Lord!" who will enter the Kingdom of Heaven but those who do the will of the Father. So we must not forget the importance of right action.

Nevertheless, orthodoxy and orthopraxis should not be put on the same level. For a simple reason: orthodoxy, that which is expressed in the confession of faith, is always in the singular. Theological systems vary but the faith of the Church is

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1546



1549

### TAIZE 1974

The recent opening of the Council of Youth at Taizé (France) attracted about 40,000 young adults from 100 countries. Enriched by their spiritual experience, the young people now go out to activate the People of God at grassroots. (1546) Service marking signs of resurrection featured lighting of candles. (1547) Brother Roger Schutz, prior of Taizé, announces trip to Chile to express solidarity with the poor. (1548) Participants came by train, plane, car and foot. (1549) Swept along on wings of song. (1550) WCC's General Secretary Philip Potter brings greetings. (1551) Six enormous tents kept off rain. (1552) Prior Roger Schutz. (1553-55) The Council was stimulated by myriad personal conversations.



1547



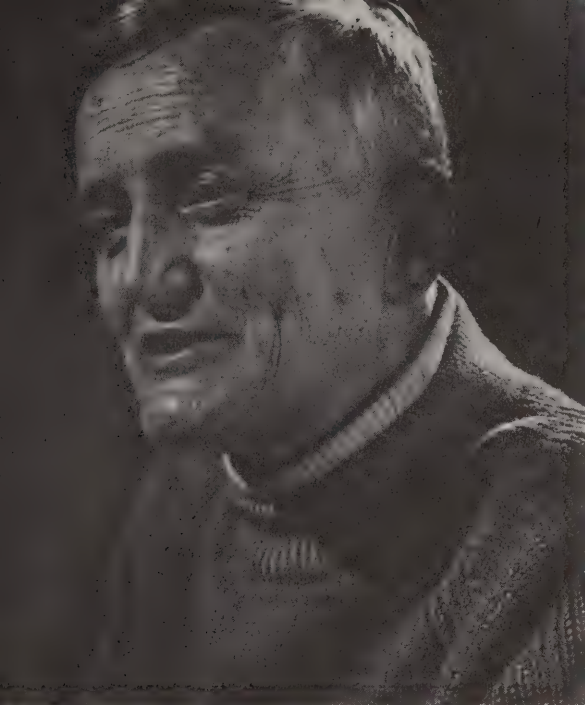
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expressed in creeds that, allowing for variations of language and internal balance, cannot be contradictory. Right forms of action are plural.

This truth is what the members of the Central Committee wished to underline when they insisted that the legitimacy of multiple strategies in connection with the Programme to Combat Racism (PCR) be re-affirmed. It is easy to understand why concrete actions take a wide variety of forms, even when they stem from the same faith. Action presupposes a certain reading of events, and we may interpret them in different ways. Our interpretation is influenced by our cultural heritage, the amount of information we have, the intellectual and moral tradition to which we adhere, and the way we see our situation in history. We could go on adding to this list of the factors which, together with faith and under its control, determine our commitments.

### *Action is Invented*

In short, we can say that the confession of faith is something received and repeated, whereas action is something invented. We invent this action at our own risk. For that reason all our actions, even those we judge the best, have to be offered up to the judgment and forgiveness of God. As a general rule, our action can only hope to be the lesser of two evils in any given circumstance.

This is why the Kingdom of God does not come on earth through our action. We only raise up the signs of our hope in the Kingdom, but all signs are provisional, relative and ambiguous. Of course, some courses of action are forbidden to the Christian: torture, pillage, humiliation, the practice of racism. But it will always be impossible to decide whether our actions actually correspond to the orthodoxy we claim. Hence we have to exercise a broad and just tolerance in the Church and within the World Council.

The drama of the Church today is that we tend to excommunicate one another for questions of right action. Personally I am a Socialist, and I believe that my decision is connected with my faith as a Christian. But that does not mean I have the right to say every Christian must be a Socialist, or that a Christian cannot be a conservative.

To re-establish a healthy tension between faith and action, between theology and commitment, while not imagining that a single right course of action can be deduced from orthodox belief, these seem to me to be the two principal lessons of the Berlin Central Committee. At Nairobi we shall have to put them into practice.

Roger Mehl  
Professor of Ethics,  
Protestant Faculty  
of Theology,  
University of Strasbourg

## ARCFOD HITS ITS STRIDE

Geneva (EPS) - A quietly launched ecumenical programme for development education is now reaching out to millions of people in seven East Asian countries with the full collaboration of representatives of the world's major religions.

ARCFOD, the Asian Religio-Cultural Forum on Development, got off to an unostentatious start on March 5-7, 1973 at "The Bangkok 20 Conference", convened under the joint auspices of SODEPAX, the Christian Conference of Asia (CCA) and the FAO/FFHC's Regional Office for Thailand.

The "Twenty" were men and women, scholars and decision-makers from Christianity, Buddhism, Hinduism and Islam. They had come from Korea, Japan, Thailand, Laos, Malaysia, the Philippines, Indonesia, Australia, New Zealand, India and Sri Lanka. A common concern for justice to one-third of the world's poor and powerless brought them together.

Sounding a note of cautious optimism, Prof. L.G. Hewage, the noted Sri Lanka Buddhist scholar, said: "This conference is like a little seed which some day will grow into a mighty tree, a wisdom-tree under which we can jointly reach enlightenment."

### *More than a Dream*

Eighteen months later this prediction is becoming an exhilarating reality. ARCFOD bids fair to blaze a trail in what is often called "the wider ecumenism". It may very well lead to the first fully integrated effort on a worldwide scale to examine and implement the role of religious organizations in together conscientizing, organising and enabling the participation of people in the development process at the local, national and international level.

After Bangkok, "The Twenty" went home and set up national committees. Each country finds its own formula within the overall framework defined by Bangkok.

Thus the people of Japan, a country whose neighbours forcefully question its economic inroads, call for a fresh analysis of the image they project. ARCFOD-Japan is working on "A Moral Code of International Economic Behavior" specifically designed to correct those unjust practices which sully Japan's image and threaten the prosperity and peace of the East. The code is now ready for publication. It was prepared by Christian, Buddhist and Shinto scholars under the guidance of Prof. Kikuo Yamaoka of Waseda University, Tokyo, and Prof. Kinhide Mushakoji, the social scientist and ARCFOD Coordinator.

ARCFOD-Sri Lanka organised the first national meeting in Colombo on April 27-29, 1974. The 35 participants met somewhat incongruously in the majestic, China-built Bandaranaike Memorial Inter-

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national Conference Hall. This time, the Marga Institute of Colombo and the Colombo FAO-FFHC were co-sponsors. Professor Hewage was the local coordinator, working in close collaboration with the Protestant and Roman Catholic members of SODEPAX-Sri Lanka.

Participants reflected the religious composition of the country which, out of a population of 14 million, counts 67% Buddhists, 17% Hindus, 7% Muslims, 6% Roman Catholics, and 0.8% Protestants. Quite naturally, therefore, ARCFOD-Sri Lanka was put under Buddhist leadership.

### *The Arcford Spirit*

The practical wisdom displayed by the Colombo meeting was shared by groups which heretofore had hardly been on speaking terms. For the first time in a country rarely free of religious strife, religious representatives declared:

"In our present crisis, religious groups can encourage the people to accept austerity in consumption. They can, in a spirit of reconciliation in justice, help to bring about an understanding of the goals and processes of Sri Lanka's development, which transcend considerations of narrow partisanship. We pledge to give our interdependent and organised support to this effort of national development.

"On the other hand, we invite the State to foster the active participation of the religio-cultural groups to overcome the present grave crisis. We earnestly request the Government and all concerned to concentrate on the development of our country in keeping with our cultural heritage and oriented towards the welfare of all."

The key words in this statement are "interdependent and organised support", "reconciliation in justice" and "cultural heritage". A distinct feature of the ARCFOD programme is that it taps all goodwill wherever it be found; that it shuns irresponsible polarization; and that it consciously intends to arouse within the country and region a climate of togetherness and cooperation which transcends the provincialism, jealousy and vindictiveness of the past.

This "ARCFOD spirit", be it noted, is not exclusively Christian. It draws also upon the well-springs of Buddhist, Shinto, Confucian and Taoist thought. Thus the deep conviction shared by two theistic religions of Asia, Christianity and Islam, that "God is Father of all and all men are brothers" is harmoniously interlocking with corresponding ideals in other great religions. Their "interdependent support" reinforces a climate in which religious people can work together towards a new world in which justice and peace take the place of oppression and war.

On the Christian side, this novel approach to development rests upon the twin pillars of a theological conviction: (1) in the action for justice, ecumenical cooperation should generate "first and foremost activities for securing hu-

man dignity and man's fundamental rights." (Third Synod of Bishops, *Justice in the World*, p. 21), and (2) unselfish collaboration of Christians with all men of goodwill will gain for Christians the grace of unity. These, in fact, are the principles upon which SODEPAX is predicated. ARCFOD merely transposes these principles into the inter-religious field.

### *A Continuing Effort*

The Colombo meeting set a pattern now being copied in other countries. In Thailand, ARCFOD sponsored an extensive conscientization programme for Buddhist monks. At their request, Catholic and Protestant experts addressed a group of 65 Buddhist leaders led by Phra Visuddhivamsacariya, Patriarch of the North, at Nakornsawan, a city 276 kilometers north of Bangkok, on May 8-17, 1974. Four provincial governors with their assistants and secretaries followed the course.

Topics were down-to-earth: ecological problems and social change in Thailand, culture and religions in the light of development. Abundant literature was distributed. An independent observer estimated that the programme would change the thinking of some 6,000 monks.

The Governor General decided to organize local training courses over a period of five years. A group dynamics course for the monks, given under the direction of Redemptorist Father Boonlueh Mansap (now secretary of the Federation of the Asian Bishops Conference's Office for Human Development, Manila), is in great demand throughout the country.

At the request of the Department of General Education, Bangkok, ARCFOD-Thailand helped fund an "Educators Social Action Conference" at Chonburi, March 24-28. It was attended by 60 administrators of primary and secondary schools. The conference aimed at "teaching and adopting new techniques in building social understanding to use in school administration."

Similar conferences are now planned for Laos under the able leadership of Samuel M. Isaac, secretary of Interchurchaid, Christian Conference of Asia. In Malaysia preparatory discussions have been held with MIRO, the Malaysian Interreligious Organization, which hopefully will lead to an ARCFOD seminar under Muslim patronage in Kuala Lumpur.

Professor Hewage is calling for a regional conference on "Education for Development and Peace with Special Emphasis on Religio-Cultural Resources." Top Asian educators will meet with ARCFOD national coordinators to define "the Asian and interreligious implications of development".

### *Religious Roots*

The ARCFOD programme is nurtured by deep religious concerns. Two recent initiatives illustrate this: (1) under a joint agreement between ARCFOD-Thailand and ARCFOD-Sri Lanka young Buddhist monks from Thailand are participating in a four-month

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training course near Colombo, sponsored by the Marga Institute; (2) Dr. Chandra de Fonseka, former ARCFOD coordinator, and his successor, Dr. Sulak Sivaraksa, have helped organize "A Pacific Asrama". This is at present an ambulant spiritual training programme "concerned with human values and social development in Asia".

Each asrama session lasts three weeks. Participants meet "in a site chosen for its cultural and scenic richness". Their number is limited to 15 selected people who feel free "to contemplate, create and dialogue". All costs are borne by the organization, the International Asrama Advisory Committee, the chairman of which is Dr. Soedjatmoko, the well-known Indonesian scholar and diplomat.

The first asrama took place at Kuala Dungun, Malaysia, July 28-August 18. Early next year further spiritual sessions will follow in Thailand, Sri Lanka and Japan.

SOPEX, the Committee on Society, Development and Peace of the World Council of Churches and the Pontifical Commission Justice and Peace, is at present associated with 24 similar organisations in that many countries. It looks upon the ARCFOD programme as an encouraging springboard for further action. Permission has been requested to launch, during 1976-1978, a worldwide consultation on "Ecumenical Participation in the Transformation of Structures of Society to Advance Justice and Development". This ponderous title covers a very simple idea: How to bring men of faith and conviction together around development concerns with the help of organised religion.

Thanks to ARCFOD this programme need not break new ground. It can reap the first fruits of what promises to be an abundant harvest.

Joseph J. Spae, C.I.C.M.  
General Secretary,  
Committee on Society,  
Development and Peace

## NEWS ROUND-UP

Geneva (EPS) - The hurricane known as "Fifi" and the torrential rains and floods that swept Honduras from border to border last month is but the latest in a series of natural disasters that have left thousands homeless and destitute in countries as widely separated as Burma, Philippines, Bangladesh and Central America.

With estimates of the death toll in Honduras ranging up to 8,000, the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) of the World Council of Churches made available \$20,000 in immediate aid. Simultaneously Church

World Service, the relief arm of the US churches, airlifted 2,000 pounds of clothing and medical supplies with a total value of \$5,000 to the area.

A World Council appeal to churches throughout the world was expected by month's end when word of specific needs had been received, as well as the extent of Honduran church involvement in relief operations. Meanwhile, the government is pleading for outside assistance to care for an estimated 40,000 homeless who are without means of livelihood now that the country's banana crop has been almost totally destroyed.

The World Council of Churches has also sent \$10,000 in emergency relief to the Philippines where heavy rains and floods damaged 14 areas of Central and Southern Luzon. The National Council of Churches there is organising an action programme of rehabilitation and development based on needs reported by interchurch committees in the barrios. Priority will be given to loans for income-generating projects.

In response to the WCC's August appeal for \$2.5 million to help save the lives of 30 million people affected by floods in Bangladesh, CICARWS reports \$1 million now in sight. Half of this sum is being used for immediate food relief. The remainder, plus another \$1 million now being sought, will be used for agricultural rehabilitation. Two representatives of the National Council of Churches in Bangladesh are due in Geneva October 9 to set priorities for a long-term rehabilitation programme, which will include such things as pumps, seeds and fertilizer.

● Cash and pledges of aid to Cyprus refugees have almost reached the \$100,000 requested by the World Council of Churches following the Turkish invasion of the island in July and August. Church-related agencies in Sweden, Denmark, Norway and USA have sent tents and blankets. Out of the WCC appeal, \$25,000 in cash went immediately to the Middle East Council of Churches' Service Department in Nicosia and a similar amount was used by Christian Aid (UK) to buy tents, food and medical supplies. In addition the WCC is buying 16,000 woolen knit suits for children since cold weather is approaching. Efforts are also being made to locate a field bakery to feed the 7,000 Turkish Cypriot refugees lodged at the British Forces' base at Episkopi.

The Rev. Peter Cowen, an Anglican priest formerly part of an ecumenical team in Cyprus, has been co-opted to serve as refugee project organizer working with Ken Ziebell of MECC.

● On September 10, the day Guinea-Bissau officially obtained independence from Portugal, Dr. Philip A. Potter, general secretary of the World Council of Churches, sent a telegram to Luiz Cabral, president of the new Republic. The message said:

"Recalling the long struggle of the people of Guinea-Bissau which led to your declaration of independence on 24th September 1973, I wish to express the continued solidarity of the WCC on this impor-

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tant occasion of the formal transfer of power from the Portuguese colonial authorities to the African Party for the Independence of Guinea and the Cape Verde Islands (PAIGC) as the legitimate government of Guinea-Bissau. In a real sense your people's struggle for complete self-determination and development has today a new beginning. The WCC stands ready to continue its support for your efforts in this new phase of the life of the nation to overcome the effects of centuries of colonial rule and to achieve justice, equality and human dignity for all citizens".

(Since 1970 the Special Fund to Combat Racism of the World Council of Churches has made four grants to PAIGC totaling \$170,000.)

● The Consultation on New Trends in Laity Formation sponsored jointly by agencies of the Roman Catholic Church and the World Council of Churches agreed that "the laity must be the agents of their own formation". At the Assisi meeting last month one group declared: "It is no longer the duty of the pastor to tell others what is the truth and make decisions for them".

Theology was seen by the participants as "neither an abstract science, nor a handbook of theoretical ideas, nor the mere transmission and explanation of magisterial formulas". Rather it was defined as "an understanding of faith, a reflection on the saving presence of God in history... authentic theology springs from living reality, examined in the light of God's word".

Some 50 people, all engaged in work among laity, discussed such subjects as cultural values, new woman-man relationships, tension between institutions and community and new regional experiences in laity formation. The despair expressed by some European delegates that the Church could ever have much impact on the structures of injustice was countered by Latin Americans. One said: "Even if they cut down every flower, no one can stop next year's spring from coming".

Co-sponsoring the consultation were the Vatican Council on the Laity and the WCC's Programme Unit on Education and Renewal.

● The most important ecumenical consultation on China held in many years took place at Louvain, Belgium under the auspices of the Lutheran World Federation and Pro Mundi Vita, a Brussels-based Roman Catholic research centre. Nearly 100 theologians, China scholars and church officials, almost evenly divided between Protestants and Catholics, took part.

No statement was made and no consensus sought because of the wide range of views represented. However, there seemed to be a common feeling that Christianity, failing to achieve social justice in the nations where it is predominant, can learn from China.

"Oppressed people and the poor of the world watch carefully what is going on in China, hoping to

find there rather than in the church a solution to their own problems", said the report from the workshop on "China and the History of Salvation". Other groups considered "The New Man in China and in Christianity", "Faith and Ideology in the Light of the New China", "Revolutionary Antagonism and Christian Love" and "Implications of the New China for the Self-understanding of the Church". The two sponsors agreed to serve as a clearing house for the study which will now proceed through regional groups.

● The Seventh Assembly of the Conference of European Churches (CEC), held in Engelberg, Switzerland, concluded September 23 with a message to the 100 churches in 24 countries (East and West) which make up its membership.

It concluded one "really helpful" thing the churches can do to promote peace in the world is to "make plain to everyone the unity which we profess to have already in Christ, clearly demonstrating by our common life together the reconciliation we preach". If this is not done, the message said, no one will take the Gospel of reconciliation seriously.

The message further states that "the nations and peoples of Europe cannot achieve economic unity at the expense of the peoples of the Third World. Development aid, if it is to be genuine, must entail considerable self-restraint on the part of the donors themselves". European churches were therefore urged to be "ardent champions" of the cause of those many regions throughout the world which are threatened with poverty, famine and intimidation.

In view of the various conflicts within Europe (e.g. Northern Ireland and Cyprus) the Conference on Security and Cooperation in Europe becomes "more important than ever", the message said. It expressed the hope that this conference will soon be brought to a fruitful conclusion. Those directly responsible were urged not to lose heart in face of the complexity of problems to be solved.

● The announcement that 51 churches in Europe have accepted the Leuenberg Agreement for pulpit and altar fellowship between Lutheran and Reformed churches was welcomed by the European Area Committee of the World Alliance of Reformed Churches meeting in Frankfurt last month. This, however, highlights the fact that not all churches within the Reformed family recognize each other's ministries. The Alliance committee decided to send a strong appeal to its member churches requesting an immediate investigation, with the help of documents published by the Faith and Order Secretariat of the World Council of Churches.

A theological basis for human rights and a theology of liberation were also discussed by the committee. The study, launched in Nairobi in 1970, focused this year on a paper by Dr. Daniel Vidal of Spain. Criteria for theological truth were also debated as part of a wider study on "How to Do Theology".

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Preparatory work has already begun for the next assembly of the WARC, scheduled for St. Andrews, Scotland in 1977. A first commentary on the theme - "The glory of God and the future of man" - has been written by Prof. Jan Lochman and sent to all member churches. In face of both shallow triumphalism and deep despair, said Dr. Lochman, a major task and opportunity for Christian mission lies in the credible attempts of Christians to discover what the perspective of the glory of God as revealed in Jesus Christ has to contribute to this human quest of the future. The meeting was chaired by Prof. G.E. Meulemann of Amsterdam's Free University.

● On the first anniversary of the military takeover in Chile, Christians both inside and outside the country were pleading for an end to the "state of war" and the system of "military justice in time of war". Four Protestant and Roman

Catholic bishops in Chile, together with the grand rabbi, sent a letter to General Pinochet urging him to grant amnesty to political prisoners as a manifestation of mercy and justice, and to return to the use of civil courts. Signing the letter were Raul Cardinal Silva Henriquez, Carlos Camus Larenas, Helmut Frenz and Juan A. Vasquez del Valle.

The letter coincided with the release of a 38-page report on Chile prepared by the International Commission of Jurists at the request of the World Council of Churches. A three-member mission to Chile last April found that the "state of war" is a fiction maintained for the sake of the powers it confers on the government. It was particularly critical of military tribunals, the absence of any appeal machinery, arrests without warrants and the treatment of prisoners including the use of torture.

EPS

## PERISCOPE

### Irish Tackle Mixed Marriage

Mixed marriage, one of the most divisive issues in Irish society, was the subject of an international consultation held in Dublin last month under the auspices of the Irish School of Ecumenics. Concentrating on "inter-church" marriage, in which both partners are committed to their churches, the consultation said: "In the case of marriage between committed Christians, the obligation to transmit their faith to their children bears equally on both partners". The 1970 *motu proprio* entitled "Matrimonia Mixta" was seen as recognizing that the Roman Catholic partner cannot commit himself in advance to the Catholic upbringing of the children, but only to the will to communicate his own faith within the structure of joint marital responsibility. The political dimensions of the problem were outlined by Dr. Garret FitzGerald, Ireland's Minister for Foreign Affairs.

### Seven Theses on Foreigners

To prepare Swiss citizens to vote in the October 20 referendum on the limitation of foreigners in Switzerland, a booklet has been issued titled "Seven Theses of the Churches on a Policy towards Strangers". The preface is signed by the Rev. Walter Sigrist, president of the Council of the Federation of Protestant Churches, and Bishop Nestor Adam of Sion who is president of the Roman Catholic Bishops Conference. After noting that the massive influx of foreigners is caused by the growth of the economy, the theses say: "The increasing fear and insecurity in our country is attributable in general to our incapacity to control our development generally. It is misleading to attribute such reactions to the 'threat of the foreigner'; for by acting like this we only paper over our real problems and true dangers". (The booklet is available in French and German.)

### Hitachi Agrees to Open Employment

In the face of a threatened international boycott, the giant Hitachi Ltd. of Japan has agreed to adopt a policy of non-discriminatory employment in its 50 plants employing some 90,000 people. The agreement signed recently between the firm and supporters of Park Song Juk climaxes a 3½-year struggle in which Christians played a leading role. The firm also agreed to start an educational programme to ease relations between Japanese and non-Japanese employees. The action was termed a landmark in the struggle against discriminatory hiring by Japanese firms. Dr. In Ha Lee, moderator of the Korean Church in Japan, paid special tribute to US Christians who visited Hitachi's New York office to ask what changes the multi-national intended to make. In the delegation were representatives of the NCC-USA, United Methodist, United Church of Christ and Church Women United.

### Anti-Gambling Lobby

Christian leaders in Puerto Rico are campaigning against legislation that would permit the installation of slot machines in luxury hotels and casinos. Governor Rafael Hernandez Colon says he supports the measure as the only way to save the hotels from financial difficulties, but the churchmen say the machines would promote gambling and attract an undesirable element that would adversely affect the morality of Puerto Rican society.

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### Mixed Reaction to Canadian Union

The General Council of the United Church of Canada recently gave general approval to union with the Anglican Church of Canada and the Christian Church (Disciples of Christ). A final vote on the proposed Plan of Union is scheduled for June 1975. Dr. Robert K. Leland, president of the Disciples, told the meeting that his church was "ready and waiting" for the union. However, several of the 28 Anglican diocesan synods have voted against the plan including the large Toronto Synod which decided in June to scrap the plan and find a new one.

### Australian Firms Queried on South African Ties

A broad cross-section of Australian Christians signed an open letter to 59 Australian companies investing in South Africa asking them to make a full disclosure of their involvement. Data was requested on wages, benefits and working conditions for black and white workers and the relationship of the company to the South African Government. A similar letter went to 12 South African companies which invest in Australia. It was noted that US churches had taken this same kind of initiative, resulting in the disclosure of South African involvement by almost 20 large American corporations. The Australian letter was circulated by Action for World Development, sponsored jointly by the Australian Council of Churches and the Roman Catholic Commission for Justice and Peace.

### Churches and the Media

The influence of the mass media on Swedish society will be examined by a newly created ecumenical Church Media Institute (Kyrkornas Medieinstitut). In addition it will keep church organisations informed about new communication possibilities. At a recent meeting in one of Stockholm's largest churches information was given on the TV cassette and the TV disc. Chairman of the institute is Dr. Gunnar Hallingberg, a member of the board of Radio Sweden. The majority of Sweden's religious bodies are cooperating in the venture.

### RCA Youth Rally Draws 1,200

Some 1,200 young members of the Reformed Church in America attended an International Youth Gathering in Toronto, Canada recently. The first such event the church has held since 1968, it drew large numbers of high-schoolers from the USA. "With All My Heart" was the theme, and spiritual experience and commitment to Christ were strongly emphasised. Little was said about what this might mean in terms of Christian responsibility in a world of hunger, injustice and oppression. Representation from minority groups was small since some 50 blacks, Indians and Chicanos boycotted the gathering when the 100 places they expected were not forthcoming.

### People in the News

The UN High Commissioner for Refugees has announced that the 1974 Nansen Medal will be awarded to the Rt. Rev. Helmut Frenz, 41, bishop of the Evangelical Lutheran Church in Chile, for outstanding service to the cause of refugees. The committee making the award cited particularly "the dedicated and courageous efforts" made by the bishop and his coworkers in organizing safe havens where refugees could stay while awaiting resettlement in other countries. The presentation will be made October 14 when the UNHCR meets in Geneva.

--New Archbishop of York is Bishop Stuart Y. Blanch, 56, of Liverpool, known largely for his interest in evangelism. He succeeds Archbishop Donald Coggan who on or after November 15 becomes Archbishop of Canterbury.

--The Rev. Hiroshi Shinmi has been named general secretary of the Japan Bible Society effective April 1, 1975 - the 100th anniversary of the organization. A specialist in the Inter-testamental period of Jewish history, Mr. Shinmi is a professor at Okinawa Junior College. He was associate secretary of the Youth Department of the World Council of Churches from 1964 to 1967.

--Anatoli Levitin-Krasnov, a Russian Orthodox writer and human rights leader, has received permission to emigrate from the Soviet Union. He is expected in the West shortly.

--Dr. Georgia Harkness, a prominent woman theologian and teacher, died August 21 at the age of 83. Ordained to the Methodist ministry in 1926, she was an ardent ecumenist who took part in the Oxford Life and Work Conference (1937), the Madras Conference of the International Missionary Council (1938) and the First and Second Assemblies of the World Council of Churches. She was a prolific writer on prayer, the Bible and Christian faith.

--The primate of the Episcopal Church of Brazil, Arthur R. Kratz, has written to President Ernesto Geisel expressing concern at the high cost of living. He said the poor are not able to carry the burden of economic development with almost frozen wages and skyrocketing prices. This could cause a popular uprising which could play into the hands of those desiring chaos and anarchy, he said.

--A United Methodist missionary, Dr. J. Morgan Johnson, 46, has been arraigned in Salisbury court on charges of subversion for allegedly drawing a cartoon protesting the treatment of blacks in Rhodesian resettlement camps. Under the Law and Order Maintenance Act he could get six years in prison. Director of a denominational teacher training school at Nyadira, 85 miles from Salisbury, Dr. Johnson reportedly drew the cartoon after visiting a camp where Africans were brought to "protect" them from terrorists.

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--The United Church of Canada has elected its first black moderator. He is 62-year-old Dr. Wilbur K. Howard of Ottawa. The clergyman defeated seven other candidates including two women.

--A regional court in Johannesburg has dismissed charges against Dr. C.F. Beyers Naude, director, and two other staff of the Christian Institute of Southern Africa, the Rev. Danie van Zyl and Peter Randall. They had been accused of violating the Suppression of Communism Act by quoting a "banned" person, Paul Pretorius. The judge ruled that Ravan Press had quoted Mr. Pretorius before he was banned and had covered the offending quotation when the banning took place.

--Leaders of the American Indian Movement (AIM) Russell Means and Dennis Banks won a legal victory when US District Judge Fred Nichol dismissed all charges against them arising out of the 71-day occupation of Wounded Knee, South Dakota in 1973. The takeover was intended to draw attention to conditions of the Oglala Sioux living on the Pine Ridge Reservation. (The WCC's Special Fund to Combat Racism made grants to AIM in 1973 and '74 totaling \$21,000.)

#### Ford's Action on War Resisters

US President Ford's plan of "earned re-entry" for Vietnam war resisters and deserters was greeted with "profound disappointment" by leading Protestant church executives. Their September 19 statement said, "We believe it will not accomplish the human goal of healing divisions resulting from US involvement in Vietnam. The programme has so many conditions and offers so little leniency that few of the intended recipients are likely to respond". The requirement of two years alternative service "adds involuntary servitude to the personal suffering many have already endured", the statement concludes. Signers of the statement all head church agencies that participated in ministries to those in legal difficulties because of the war.

#### South African Debate Continues

Roman Catholic Archbishop Dennis Hurley of Durban has joined the Church-State debate on conscientious objection begun by the South African Council of Churches. He stated that in the current South Africa situation conscientious objection to military service "should be adopted as a principle by the churches". He summed up his views in four brief statements: If South Africa becomes involved in a border war, it will have been provoked by the policy of apartheid. To defend white South African society by the force of arms is to defend apartheid. To defend apartheid is to defend an unjust cause. It is not permissible for Christians to fight an unjust war. His conclusion: "Unless we can claim that a strenuous effort has been made to reach understanding between blacks and whites, including liberation movements, conscientious objection seems the only possible Christian stand".

#### International Youth Exchange

The General Assembly of the International Christian Youth Exchange (ICYE) affirmed its commitment to work with young people from underdeveloped countries and those from the lower income brackets in the developed countries. However, the 70 delegates attending the recent meeting in Walberberg, West Germany said the continuation of the programme depends on finding new sources of income to pay the cost of the exchange. In the 25 years the exchange has existed, more than 6,000 teen-agers have spent a year living with a family in another country. Mr. Jintaro Udea of Tokyo is new chairman of ICYE.

#### The Recipient Decides

Four missionaries of the Presbyterian Church US will soon be working with the National Council of Churches in Bangladesh, going wherever the need of the local churches is greatest. They are Dr. Herbert Codington and his wife Page, who have been serving in Korea for 20 years, and Joseph and Mary Sursavage. The Codingtons are a tuberculosis specialist and registered nurse respectively. Mr. Sursavage is an agriculturist and his wife a registered nurse.

#### Fifth Assembly Materials Are Ready!

Anyone interested in the forthcoming Fifth Assembly of the World Council of Churches may participate in the preparation by ordering one or all six dossiers on Assembly sections. In addition to the Assembly theme ("Jesus Christ Frees and Unites"), the 2,500 participants will consider the crucial issues now confronting the churches under six headings or sections: Confessing Christ Today; What Unity Requires; Seeking Community; Education for Liberation and Community; Structures of Injustice and Struggles for Liberation; Human Development - the Ambiguities of Power, Technology and Quality of Life. One dossier is Sfr. 4; all six are Sfr. 18.



This is a monthly edition of the Ecumenical Press Service under the auspices of: World Council of Churches · World Alliance of Young Men's Christian Associations · World Young Women's Christian Association · World Student Christian Federation. The aim of "This Month" is to keep its readers informed of trends of thought and opinion in and about the churches and Christian movements. The organizations are not responsible for the opinions expressed. "This Month" may be freely reproduced with acknowledgement. Cables "OIKOUMENE" Geneva, Tel. 33.34.00, Telex 23 423, 150 route de Ferney, 1211 Geneva 20 Switzerland. U.S. Enquiries: WCC, 475 Riverside Drive, New York 10027.

# EPS

## Ecumenical Press Service

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WCC EXPRESSES SOLIDARITY  
WITH UNITED FARM WORKERS

Geneva (EPS) - Dr. Philip A. Potter, general secretary of the World Council of Churches, reaffirmed his support for the United Farm Workers' boycott of iceberg lettuce and grapes from California after receiving Mr. Cesar Chavez, leader of the union, on September 30. He also agreed to alert Europeans to the fact that these products would soon be appearing in their markets.

Mr. Chavez came to the WCC in the course of a tour that includes Scandinavia, Great Britain, West Germany and Belgium, where he is seeking support for the boycott from trade union leaders. He had a private audience with Pope Paul VI on September 25.

After talking with Mr. Chavez about recent developments in the farm workers' struggle, Dr. Potter expressed concern and dismay at the indifference of US authorities towards the use of illegal migrants as strike-breakers, the lack of legislative protection enabling migrant workers to choose their union by secret ballot, and efforts of the Teamsters' Union to crush the UFW.

Mr. Chavez told the WCC leader that the UFW had a contract with the California growers from 1970 to April 1973, which raised the wages for grape workers, eliminated the despised labour contract system, established a grievance procedure, and protected the workers from unsafe pesticides. Upon expiration of the contract, the growers signed with the Teamsters' Union abrogating all these benefits. When picketing by farm workers led to violence and death of two strikers, the UFW resorted to a consumer boycott which has now spread to 64 US cities. Due to the boycott's success, growers are turning to Europe to sell their produce.

In his conversation with Mr. Chavez, Dr. Potter pointed out the connection between the UFW's struggle and that of migrant workers in Europe and the organized poor elsewhere. He made it clear that the WCC's support of the UFW was based on the Christian convictions of Mr. Chavez and his union's commitment to non-violent means of bringing social change. The WCC Central Committee in 1969 urged member churches to take supporting action on behalf of the farm workers. Since then two WCC agencies have given them financial assistance. The Commission on Inter-Church Aid, Refugee and World Service raised \$51,940 to pay "worker-priests" assisting farm workers in their struggle for economic justice; the Special Fund to Combat Racism made two grants totaling \$17,500.

## PLO DELEGATION VISITS WORLD COUNCIL

Geneva (EPS) - An official delegation of the Palestinian Liberation Organization (PLO) headed by Rev. Eliya Khoury met Dr. Philip Potter, general secretary of the World Council of Churches, and some of his colleagues involved in Middle Eastern affairs on September 24.

The Palestinian representatives expressed their satisfaction about the positive understanding and support for the Palestinian people which are reflected in recent activities and statements of the World Council such as those of the Central Committee at Berlin in August and the WCC Executive Committee at Bad Saarow in February 1974 which stated:

"With a view to achieving lasting peace with justice in the Middle East it is imperative to assert the legitimate rights of the Palestinians and to urge the immediate implementation of these rights. For this purpose the Palestinians should be guaranteed official status on all levels and formal opportunity to express their view freely about their future and to implement their rights."

The visiting delegation explained the hopeful situation created by the decision to present the Palestinian question before the current UN General Assembly as a political issue rather than as a problem of refugees.

The desire was expressed that the WCC, in continuing to help to promote understanding of the Palestinian political rights, would also support the effective recognition of the PLO as the representative of the Palestinian people in the UN General Assembly and in any further talks.

It was recognized that the WCC would continue its efforts to establish dialogue and mutual understanding between all parties involved. Note was taken of the Bad Saarow statement which spoke of "equal justice for both Palestinian people and Jewish people in the Middle East" and which expressed the conviction that "it is of the first importance that the rights of the Israeli Jews and the implementation of the rights of the Palestinians should not lead to injustice to either people".

EPS

## PASTORAL CARE IN ABORTION CASES

Geneva (EPS) - "Pastoral Care of Those Confronted with Abortion" is the subject of a European consultation to be held October 7-11 at the Monbachtal Academy in the Black Forest, Federal German Republic. One aim is to encourage the churches to respond directly to the problems of unwanted pregnancy and abortion, keeping in mind that the focus should always be on the person or persons involved. The meeting is planned by two World Council of Churches' desks - Family Ministries and Social Services.

EPS

WORKING GROUP ENCOURAGES  
NEW STYLES OF DIALOGUE

New Delhi (EPS) - The dialogue programme of the World Council of Churches should be continued and should evolve new styles of conversation and cooperation with our neighbours. More participation is needed from youth and women, according to the Working Group of the Sub-Unit on Dialogue with People of Living Faiths and Ideologies.

Young people today are more familiar than older people with Islam, Zen Buddhism, Hinduism and other faiths thanks to television, travel and the youth culture, the Working Group agreed. Therefore the experience of youth should be brought into these meetings. Women too have a valuable perspective on dialogue, learned perhaps in families or communities where people of various faiths live and work and talk together.

This was one of the emphases of the 35 Christians from 21 countries who convened here September 15-21 to give a critical evaluation of the dialogue programme during the past years, and to consider what issues must be dealt with by the Fifth WCC Assembly in Nairobi next year. On that occasion at least 13 hours of discussion will be devoted to the topic "Seeking Community - The Common Search of People of Various Faiths, Cultures and Ideologies".

The Working Group noted the criticism coming from certain quarters that dialogue might lead to syncretism. They said, however, that this question must be considered along with other issues confronting Christian communities living side by side with those of other faiths. It would be helpful if those churches worried about syncretism would consider it in regional consultations.

Lastly, the attitudes called for in dialogue touch all aspects of the work of the World Council that reach out to the community, including development work, education and relief, as well as mission and evangelism. The personality and integrity of others must be respected and efforts made to work with them.

"We are interested in the academic, spiritual and practical aspects of dialogue", stated Dr. Stanley Samartha, director of the Dialogue Sub-unit, "with a view to improving relationships between people of various faiths for the good of the whole community".

At the Fifth Assembly it will be necessary to find a larger framework in which both religions and ideologies can be studied and understood together. Also needed is a major debate on theological issues that arise as Christians continue

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to live and work with their neighbours of other faiths.

This year's meeting of the Working Group was held in India where the Church finds itself in the midst of people of other cultures and faiths and where people are experiencing a serious crisis in terms of physical resources and spiritual leadership. Visits to mosques and temples were supplemented by reports from directors of four Christian study centres in the forefront of local dialogues. Participants were welcomed by the Rt. Rev. Eric Nasir, moderator of the newly formed Church of North India and a member of the WCC Central Committee.

EPS

ECUMENICAL TEAM VISITS  
PHILIPPINES, SOUTH KOREA

Tokyo (EPS) - An international team of church leaders visited Manila and Seoul last month to investigate issues of human rights and justice and to express their pastoral concern for the national churches of the Philippines and South Korea.

Throughout their visit to Korea the four men and a woman said they were "caught up in a climate of fear" that ran right through the society so that "many persons were unable to speak freely". The validity of their visas was questioned by government personnel and they were threatened with restriction of movement, they reported in a joint statement issued here upon their return.

The delegation was led by Dr. Yap Kim Hao, general secretary of the Christian Conference of Asia (CCA). Also participating were Dr. Kiyoko Takeda Cho, a president of the World Council of Churches; Dr. Joel Thompson, chairman of the Division of Overseas Ministries, National Council of Churches (USA); the Rev. Ron O'Grady and the Rev. Francis Yip, associate general secretary and treasurer respectively of the CCA.

Dr. Cho delivered to both governments the statement made by the August Central Committee of the World Council of Churches strongly protesting violations of human rights.

The team's concern in the Philippines was to investigate two recent crackdowns on Christians by the government. In late June, 12 church leaders were arrested, including two CCA staff and the general secretary of the Philippines Council of Churches. In late August a Jesuit priest and 20 students of the Sacred Heart Novitiate were taken in.

After hearing accounts of these events from both church and government officials,

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the team said: "It is still our strong impression that the arrests were a gross over-reaction completely unjustified by the circumstances". The team also heard numerous reports of maltreatment of prisoners and denial of civil rights to certain individuals, but was unable to investigate all of them. They were permitted to visit Fort Bonifacio Prison.

President Ferdinand Marcos and other government personnel denied any policy of suppressing freedom of speech, persecuting the church or restricting travel abroad for church representatives.

The government also promised the release of certain prisoners. And the President told the group during their one-hour meeting: "We welcome the people's participation in constructive criticism".

Asked by the press if these assurances are to be taken seriously, Dr. Yap said that "only time will tell". Mrs. Cho said Marcos "seemed very sincere".

In South Korea the Vice-Minister of Culture and Information was the only government official to receive the delegation. A request to visit Anyang Prison was denied.

Concerning the waves of arrests in South Korea in January and April, the team said, "It is our belief that the continued detention of students, church leaders and intellectuals cannot be justified....the sentences against dissidents are excessive and in some cases outrageous" (nine prisoners are under death sentence).

The team members had high praise for the National Council of Churches and the Roman Catholic Church in both countries, saying they exhibited "high-quality leadership...at a time of considerable suffering." They felt the churches are working for the well-being of Korean society and the government should cease its persecution of them.

The group held a special meeting with families of South Koreans now in prison which proved "a most moving experience". Several had been harassed regularly and subjected to prolonged questioning by the authorities. "We have rarely seen such strong Christian faith", the visitors stated later.

EPS



SWISS CHURCHMEN POSE 7 THESES  
TO AID DISCUSSION ON FOREIGNERS

Geneva (EPS) - Swiss citizens will vote October 20 on whether to amend the federation's constitution to limit the number of foreigners residing in Switzerland to 500,000 and the proportion in each canton to no more than 12% of the population (Geneva could have 25%). In effect this would mean the expulsion of nearly 500,000 people by January 1, 1978.

In preparation for that vote, a small booklet has been issued titled "Seven Theses of the Churches on a Policy towards Strangers". The preface of the booklet is signed by the Rev. Walter Sigrist, president of the Council of the Federation of Protestant Churches in Switzerland, and by Bishop Nestor Adam of Sion, president of the Roman Catholic Bishops' Conference.

The seven theses are as follows:

1. The massive immigration of foreigners has been caused by the growth of our economy and by our ever-increasing demands for consumer goods and services.
2. The immigration of many foreigners has not only raised new problems in our society, but also made plainer and sharper the ones existing already. For today, a problem of social inequality strikes above all the foreigners, who as immigrants are generally classed among the least favoured groups of our society.
3. The increasing fear and insecurity in our country is attributable in general to our incapacity to control our development generally. It is misleading to attribute such reactions to the "threat of the foreigners"; for by acting like this we only paper over our real problems and true dangers.
4. We cannot solve the problem of foreigners by simply regulating their number. In today's circumstances the great aim is to work out together a future common to Swiss and to foreigners.
5. For our common future, it is fundamental that action, even in its technical, economic, social and political aspects, be rooted in Man, his welfare and dignity, his liberty and his freedom. The way is traced for us by Jesus Christ who broke down the barriers between men and who identified himself with the weak and exploited.
6. It is only by a common effort and a sharing of responsibilities that the manifold problems which arise for the Swiss people and the foreigners can be solved. That is why we wish to seize and to develop every possibility of a coming together and collaboration between Swiss and foreigners, as equals.
7. Massive migration from underdeveloped countries to the highly industrial centres is always harmful to both parties. That is why the problem of migration will only begin to be solved when we have achieved a better distribution of employment, thanks to a global and international action of cooperation in development.

USA/USSR DIALOGUE FOCUSES  
ON WCC'S ASSEMBLY THEME

Moscow (EPS) - The theme of the Fifth Assembly of the World Council of Churches - "Jesus Christ Frees and Unites" - was a major topic for discussion when a 20-member delegation from the National Council of Churches (USA) visited the Soviet Union recently. This was the first such visit since 1962.

The conversations in Moscow were opened with an address by His Holiness Pimen, Patriarch of Moscow and all Russia. Participating in the USSR delegation were representatives of the Russian Orthodox Church, the Lutheran churches of Latvia and Estonia, the All-Union Council of the Evangelical Christians-Baptists, as well as the Armenian Apostolic Church and the Georgian Orthodox.

The two delegations agreed that Christ's teaching addressed to the spiritual life of men and women calls for the effective service of love to every person and to all peoples. In this service Christians must unite their efforts with those of other religions and with all people of good will.

On the question of human rights, there was general agreement that basic human rights are a gift of God. They must be exercised in Christian community and guaranteed in society. It was apparent there was need to explore further the differences and similarities between the Orthodox and the Protestant understanding of various theological issues.

The US delegation was headed by Dr. Robert Marshall, the delegation of the Christian churches in the USSR by Metropolitan Nikodim.

EPS

## \$250,000 APPEAL FOR HONDURAS

Geneva (EPS) - The Commission on Inter-Church Aid, Refugee and World Service of the WCC has appealed for \$250,000 to provide immediate relief to people made homeless in Honduras by hurricane "Fifi" and the floods which followed. The Protestant Committee for the National Emergency has requested \$40,000 to buy trucks to distribute relief supplies. Church World Service in USA has already contributed two carloads of beans valued at \$30,000. Two CWS representatives are currently surveying the affected areas including the offshore islands of Bahia where damage is reported to be very extensive. When flood waters recede, a more accurate assessment can be made of what is needed to assist small farmers.

EPS

THE 7th CEC ASSEMBLY:  
WHERE DO WE GO FROM HERE?

Engelberg, Switzerland (EPS) - "We shall need the Conference of European Churches more than ever in the future. We badly need an organisation that makes it possible for the churches in Europe to meet one another, exchange their spiritual experiences, consult and act together."

At the end of the six-day assembly of CEC even those who might have come with mixed feelings about the nature and function of the organisation were apparently convinced not only that it had a valid role to play, but that the member churches must provide the means to make it really function. For the unanimously accepted Message continues: "We earnestly request the churches which sent us to this Assembly to support the work of the Conference of European Churches with their prayers and financial contributions".

There is a ring of reproach in this urgent appeal, all the more remarkable because of the rather advanced age of many delegates and the almost total absence of youth, laity and women. From the latter category one has come to expect dissatisfaction with the church establishment - but here were the not-so-young-any-more... Will the churches act on this message?

Act on the Message

The Assembly was to be guided by the biblical injunction "Act on the Message" - James 1:22 New England Bible. (Earlier translations have "be ye doers of the Word", whereas the original Greek text can also be rendered "be poets of the Word"!.) The Assembly theme was twofold: "Unity in Christ and Peace for the World".

In his introduction to this theme Dr. Helmut Hild, president of the Evangelical Church in Hessen-Nassau (FRG), reminded his audience that the Church could play "its representative role in relation to a world incapable of radical renewal in its own strength". By its witness the Church could provide an example "which can even generate the courage for political ventures to achieve what seems utopian".

Prof. Laszlo Pàkosdy from Budapest, speaking on the theme from the viewpoint of a Christian living in a socialist country, pleaded for understanding for the churches in Eastern Europe. "We have no desire whatever to return to any past social system", he said. "As churches living in an area whose ideology in its basic theory is hostile to the church, but at the same time in countries which

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cultivate, preserve and share the riches of the created earth better than other countries, we desire as churches to take the risk of trying to show that the church is not what it has often seemed to be, namely merely a 'superstructure' of a certain social system, but something sui generis, something established by God."

No regional ecumenical organisation faces a more complex situation than CEC. Although the recent détente between "East" and "West" (inaccurate shorthand terms!) is not without positive effects on the churches, historic theological differences between churches of the Orthodox family and those originating from the Reformation are very evident in the European scene. The question of whether the Eucharist is the ultimate expression of full Christian unity or its prerequisite (as Dr. Hild had once more ventured to advocate) produced predictable reactions from the Orthodox participants. Add to this the diversity of church situations in Northern Europe over against those of small Protestant minorities around the Mediterranean, and one begins to see some of CEC's problems.

And yet...

And yet, if the European churches took James' injunction seriously and accepted the challenge to be "poets of the Word", that is, to approach reality with imagination, to make facts into factors for change and to erect signs of hope and reconciliation, their spiritual and material resources would contribute greatly to the unity in Christ and to peace for the world.

General Secretary Glen Garfield Williams, in his report to the Assembly, mentioned 10 points for serious consideration if CEC is to become really effective. Among them were the need for stronger contacts with the member churches; improvement of CEC's study work, and the practical involvement of CEC in intra-European inter-church aid. More effective communication also ranked high on his list of priorities. The key to these and other problems is the strengthening of the staff of the General Secretariat, he said. His point was well taken, and the Assembly reacted positively to the proposed appointment of a senior staff member for studies. An invitation has been issued to Prof. Gyula Nagy (Budapest), at present serving with the Lutheran World Federation.

A beginning of a more explicit involvement in intra-European inter-church aid can be seen in the European Churches' Emergency Fund for Ireland, established on the initiative of CEC. The fund sponsors and co-ordinates projects for reconciliation in Ireland.

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"Till we meet again..."

For the period until the next Assembly, in 1978, five areas seem to be of major concern: the common responsibility for peace, coexistence and co-operation; the dialogue between the churches, particularly between the eastern and western traditions; new forms of church life in a secularized world; intra-European social problems (migrant workers!); and European responsibilities towards the rest of the world.

Will CEC be able to make a serious contribution in any of these fields? Or rather: will the member churches enable CEC to make such a contribution? Will they have enough imagination and flexibility to continue to move, however carefully, from being a meeting place towards being an effective - that is a versatile - ecumenical body?

The seven-member CEC Presidium was renewed by the election of four new members: Dr. André Appel, the outgoing general secretary of the Lutheran World Federation and president-elect of the Church of the Augsburg Confession of Alsace and Lorraine; Bishop Dr. Werner Krusche of the United Church of Saxony (DDR); Bishop Patrick Rodger of Manchester (Anglican, UK); and Bishop Dr. Gerhard Heintze of the Lutheran Church of Brunswick (FRG). The other members are: Metropolitan Alexy (USSR); Metropolitan Justin of Rumania; and Dr. P.G. Kunst, retired president of the Synod of the Reformed Churches in the Netherlands. President Ernst Wilm, founding member of CEC, was elected honorary president.

The Presidium and the Advisory Committee met after the closing of the Assembly to elect their officers. Dr. Appel was appointed as chairman and Metropolitan Alexy as vice-chairman.

A shadow was cast upon the Assembly by the sudden death of Prof. Gheorghe Moisescu of Bucharest, a member of the Rumanian Orthodox delegation, who had been very active in CEC from its very early days.

Michael de Vries  
WCC Staff Writer



# Ecumenical Press Service

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EMBARGO: 21st October 1974  
12:00 hours

HUMAN RIGHTS AND CHRISTIAN RESPONSIBILITY: CHALLENGING THE FUTURE

*Following is the text of the opening address to the World Council of Churches' Human Rights Consultation at St. Pölten, Austria, on October 21 given by the Hon. Olle Dahlén, Sweden's Ambassador to International Non-Governmental Organizations and Chairman of the Commission of the Churches on International Affairs.*

...The present-day world is interpreted in many different ways by those inside and outside the ecumenical community. I will highlight some of the views expressed in different parts of the world, views sometimes shared by Christians belonging to a variety of theological schools and political affiliations. For the sake of brevity I will give only the criticism, not the defense.

The situation in the West is often criticized because the right to personal freedom is said to be used as an opportunity to take liberties which are harmful to others. The capitalistic system is said to lead to intolerable competition where only the fittest survive. The human rights of the neediest are not considered. There is a lack of solidarity and too much individualism. There is a situation of oppressors and oppressed. Freedom of expression is used to exploit others, for example through the present wave of pornographic literature and films.

The situation in the socialist countries of Eastern Europe is criticized because it is said that religious, cultural and political freedoms are severely curtailed. The churches, for example, are not allowed to set up youth organizations, to use the mass media to spread information about the Christian faith. It is held that the socialist system is really state capitalism, and this is why religious, cultural and political views contrary to those of the state must be forbidden. Respect for individual human rights must always take second place in a system of state capitalism.

People concerned about the situation in the Third World criticize the rich West for failing to create a better relationship with the poor nations. There is a tendency to include the socialist countries in this criticism. International aid is often a tool of neocolonialism. Money plays too big a role in the rich countries. Over-consumption is a widespread sin. Public opinion is shaped by powerful financial interests in the West and by state authorities in the socialist countries of Eastern Europe. Some Third World countries permit greater individual freedom of expression. At the same time, critics point out that a number of the newly independent nations have fallen into a pattern of exploitation and domination by an individual or a small ruling group.

Comments on the situation in the world as a whole with regard to the implementation of human rights are often very critical. In all parts of the world there are different kinds of dictatorships, military regimes and governments that while claiming to be democratic, give very little possibility for personal freedom. A person or group who would like to see national affairs, or a certain part of them, conducted in a different way is told: "Your ideas are contrary to our national ideals". "You are promoting subversion". Such explanations are used to force dissenters to conform to the view of the governing authorities.

Such behaviour within a nation is also criticized in inter-state conflicts. China is criticized because it invaded Tibet. Here China's concern for her own collec-

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tive security took precedence over the Tibetans' right to shape their own life.

Similarly, criticism is directed towards the Soviet Union for invading Czechoslovakia, and time has not diminished that criticism. The action of the USA (through the CIA) against the Allende regime in Chile is criticized. The reason given for this admitted US intervention was that it was in the interest of the Chilean people. But obviously that explanation has not silenced the critics.

Another recent example of "your rights against mine" is the nuclear tests conducted by France in the Pacific.

Looking at the examples from the world scene, we realize that to a very large extent the conflict is over whose rights have highest priority. On the one hand the combatants within a society are fighting for the right to dissent, whereas a case can be made for the will of the majority and the need for rulers to establish a certain amount of order. Here we have the eternal dilemma between individual human rights and the rights of peoples.

The same problem affects nations. Whose rights are paramount? In the short run, the determining factor seems to be power rather than right or wrong.

#### What Not to Do

If the churches are to make a contribution to speeding up the implementation of the Universal Declaration of Human Rights and the corresponding Covenants (on economic, social and cultural rights, and on civil and political rights), they must try to add something to the work already done by thousands of experts, lawyers, parliamentarians, diplomats and representatives of non-governmental organizations. Let me indicate several things we ought not to do.

First, we should not try to hide the immense problems standing in the way of better implementation. We should not conceal the fact that massive concentrations of political power are involved in the question of Human Rights.

Second, we should not try to hide the fact that due to the political factor, some Christians are in a situation where it is impossible for them to express themselves as freely as those in other societies. That is an essential part of the problem. Those who feel absolutely free to express their opinions publicly should not use that opportunity to put other Christians in a more difficult position, i.e. if they want to contribute to more worldwide implementation of human rights and not just display their own superiority.

Third, we should therefore not issue statements against each other as a tool for defending Human Rights. This does not exclude the necessity, in special situations, of making a public condemnation of certain violations of human rights. When we see a Christian duty to do so, we should not hesitate, no matter how powerful the target may be. But we should do this only after careful reflection as to whether our statement will help those who suffer under the violations or only make it worse for them. To put it bluntly, we should not issue statements against other societies, communities or countries because the situation in our own church would be better if we did so, or some people think it politically expedient to do so.

Fourth, we should not claim to be experts on the other person's sin. Jesus said: "Why do you look at the speck of sawdust in your brother's eye, with never a

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thought for the great plank in your own?" We should remember that when we are pointing a finger at someone else, three fingers are pointing back at us.

### What to Do

Now that we have listed four "don'ts" we need to mention a number of positive actions.

1. We must start a dialogue among ourselves. If this consultation achieves nothing more than the beginning of an exchange of views across national, political and theological boundaries, that would still be an important result. It would mean that we were able to avoid name-calling and rash judgements about each other. It would signify a willingness to listen to each other, to try to understand the situation in different regions and countries, to see why we have divergent views and why countries take different approaches to human rights in the United Nations.
2. We have to study the international instruments for promoting human rights so that in our own situations, in our own churches we can educate people on this matter.
3. We have to investigate what possibilities Non-Governmental Organizations have for promoting understanding of and respect for human rights.
4. As the starting point we need to study the theological aspects of the human rights problem. We need to see what responsibilities the Christian has in this respect.

### Challenging the Future

The dilemma caused by the conflict between individual human rights and those of the nation - and between nations - is a challenge to Christianity. We also have a special responsibility since Christians do not rely on the things of this world but on God, who is a Power of a totally different character and quality from those of this world. To the extent he occupies the central place in our lives we have a unique yardstick. We can look at some problems with less prejudice, less self-centred nationalism, less group or class prejudice than we would have otherwise. We therefore have a responsibility to approach problems more objectively than others. That sounds good, but what does it mean?

I would underline the Christian's responsibility always to question the reasons given when human beings are deprived of their right to believe in and work for their own ideals without interference from others. In this case "others" means: society, government, administration, community. We also have to raise questions when one nation seeks to deny the right of people in another nation to shape their lives as they see fit.

But when we ask these questions about individual human rights, at the same time we must ask when individual freedom has to be limited in order to build up societies and a world community in solidarity, where people work together for the benefit of all....

For several reasons it is useful to start with the right of states to be independent. This is a collective human right and a very important one, even though the decolonization period has nearly ended. As I said in a speech delivered a few weeks ago in the Third Committee of the UN General Assembly:

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"One of the basic human rights is that of people to unite and form a state, free to work for the benefit of its inhabitants. A country can be formally independent but at the same time its freedom may be illusory. It may be very dependent on another nation. The reasons for this can vary: political pressure...economic pressure. A developing country may receive economic assistance from a rich country but there are strings attached. Part of the aid may be in military equipment with the open or implied condition of a political link between giver and receiver...

"Underdevelopment is in itself a hindrance to true independence. We have a common responsibility to see that all nations attain a level at which it is possible for them to provide their citizens with enough food, work, clothing, reasonable housing, education and cultural activities and social security during illness, unemployment and old age. The sixth special session (of the UN General Assembly) rightly pointed out that these goals cannot be reached without a 'New Economic World Order'".

When people in the rich countries talk about human rights, we have a tendency to concentrate on such things as political, cultural and religious rights. We often forget that millions and millions of human beings have to fight every day to survive. Shouldn't Christian responsibility in the field of human rights put more stress on economic and social rights? We can call them collective rights since they concern large groups and whole nations.

Christian responsibility must include, without any doubt, the fight to overcome discrimination against groups of people because of race, sex, religion or lack of religion. Laws and constitutions must protect against discrimination, but the day-to-day behaviour of individuals is also of great importance. In Sweden, for example, the laws on immigration are not so bad. But they do not make proud Swedes human in their behaviour towards Arab and Italian immigrants and gypsies.

When Christians think of racial discrimination, it is generally in the Southern African context - and that we have to do. But are we giving sufficient attention to the effort to combat discrimination against blacks elsewhere, against Indians in North and South America and against Jews in various parts of the world? And is discrimination against non-blacks in parts of East Africa something that African churches can close their eyes to?

It is the responsibility of the Christian to look at every aspect of a situation where human rights are being violated. With this in mind, we should ask whether implementation of human rights can be improved without greater opportunities for international evaluation of the behaviour of individual nations. There are already some instruments for this. My question is: Do not the churches have a specific duty to approach problems from an international perspective?

These are just some of the important and difficult questions we must discuss both here in this consultation and later in all the churches. We pray for God's guidance.

EPS

## BISHOP HELMUT FRENZ HONOURED AT UNITED NATIONS

Geneva (EPS) - The world's top humanitarian agency, the UN High Commission for Refugees, met here October 14 to witness the presentation of the coveted Nansen Medal to a Latin American Lutheran pastor, Bishop Helmut Frenz of Chile. The pastor refused to take credit for himself saying: "What was done by the National Committee for Aid to Refugees in Chile was nothing more than fulfil the responsibilities voluntarily assumed by the member states of the UN".

Then speaking very personally he said: "I try to identify with those in this world who suffer because in offering myself to them I find Christ, the Lord".

It was a very moving moment for members of the Executive Committee of the UNHCR seated country by country in the semi-circular modern UN conference hall. Mr. V. Winspeare Guicciardi, director general of the UN Office in Geneva, had read a message from Secretary General Kurt Waldheim expressing "most sincere thanks" for Bishop Frenz's dedication and unremitting efforts to assist many thousands of refugees in Chile.

Prince Sadruddin Aga Khan, UN High Commissioner for Refugees, had praised Bishop Frenz's "great achievement" in creating refugee centres, with the concurrence of government authorities, in which some 4,500 foreign refugees were registered and sheltered while their passage was arranged to countries of asylum. He paid tribute to the honoree's courage in translating principles into action and the solidarity he was able to foster among eight religious organizations in Chile which cooperated in the National Committee. In his reply, which received a standing ovation, Bishop Frenz pointed to the suffering of the refugees and the lesson it has taught all of us about power "that has ceased to be identified with service". (see speech below).

"Bishop Frenz Day" in Geneva began with the regular Monday morning worship service in the Ecumenical Centre chapel, during which the bishop prayed for both the rulers of his country and those who have lost jobs and security because of their political views. A collection was taken to help those still in need within Chile.

The day ended as it began with a reception at the Ecumenical Centre given jointly by the International Catholic Migration Committee, the Lutheran World Federation and the World Council of Churches. In a brief speech WCC General Secretary Philip Potter recalled that the founder of the Nansen Medal, the Norwegian explorer Fridtjof Nansen, "got to the heart of the Gospel when he said that loving your neighbour is practical politics....Politics is the life of human beings which

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demands that we love the neighbour out of deep human conviction".

Turning to Bishop Frenz he said: "We want to assure the people of Chile and of other countries that we stand with you in your concern for human beings. You are a symbol of what all men and women of goodwill should be doing around the world".

#### BISHOP FRENZ'S RESPONSE TO NANSEN MEDAL

Your Royal Highness, Mr. Chairman, Mr. High Commissioner, Ladies and Gentlemen.

It is not easy to reply adequately to the honour I have been given, according to the citation, for "providing protection, shelter and assistance to many thousands of refugees in that country".

The Fridtjof Nansen Medal is awarded in recognition of the example we have given as men of goodwill in taking a stand at a historic moment of crisis for human rights and human dignity.

What the National Committee for Aid to Refugees has done in Chile since September 11, 1973, in close collaboration with the High Commissioner, the Government of Chile, other governments and international organizations, deserves no special mention or reward. Nothing more was done than to fulfil the responsibilities voluntarily assumed by the Member States of the United Nations.

Sadly enough, however, in the application of international human rights norms and standards for the protection of refugees there is an enormous gap between theory and practice. The very fact that recognition is now being given to individuals and organizations for putting those humanitarian principles into practice is, simultaneously, an indictment.

This honour is a form of recognition that acts of love for one's neighbour and brother are exceptions to the rule. The practice of inhumanity and misanthropy appears to be more frequent than expressions of humanity and philanthropy. We have become so accustomed to the violation of human rights which leads to the existence of refugees that a commitment to protect and implement them amazes us.

The fact that a Christian bishop is being honoured today with the Fridtjof Nansen Medal is a double indictment. What we do on behalf of the persecuted is not only our duty as Christians, but our calling as well. It would be inappropriate for me to accept the Fridtjof Nansen Medal only in the name of those of us who have done no more than to carry out our duty and to be faithful to our calling. I must also include those who have received our support and to whom we are dedicated. I refer to the refugees, those driven from their own countries and those whose human dignity has been trampled under foot.

Can one who shares the fate of the weak forget his brothers? Can he who dries the tears of the widows, who witnesses the despair of those forced into hiding, who is moved by the sight of mistreated bodies, who has been with persons broken by torture, can he forget his brothers?

I try to identify with those in this world who suffer, because in offering myself to them I find Christ, the Lord. I place my hope in what Jesus said to his

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Disciples: "Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for justice, for they shall be filled. Blessed are those who are persecuted for the cause of justice, for theirs is the Kingdom of Heaven".

The award of the Fridtjof Nansen Medal honours those who are disposed to suffer with the suffering, and at the same time it makes us ashamed and is an indictment on many governments of the world.

Both the giving and the receiving of this distinction should be understood as a gesture of our solidarity with the weak and those who suffer. I confess my own feelings of solidarity with them. Such solidarity requires that we be prepared to suffer.

The sufferings of the refugees and the persecuted are the consequence of the abuse of power, and our willingness to suffer is our reply thereto. Violence is the weakness of the powerful, our willingness to suffer is the power of the weak.

Abusive power leads to violence and oppression; power motivated by the desire to serve and compassion leads to liberation.

The causes of oppression in the world are patent: power has ceased to be identified with service, yet power and service are a single reality. The former cannot exist without the latter. Power which is unwilling to serve becomes arbitrariness, oppression and dictatorship.

Refugees exist in those parts of Latin America where power is abused for the achievement of self-interests. If we wish to resolve the refugee problem, we must see to it that power is placed at the service of the oppressed. To share their sufferings is our most powerful weapon.

Mr. High Commissioner, I thank you for this honour which is conferred on me, not only in my own name and in the name of those with whom I have worked in Chile, but also in the name of those whose sufferings we have shared and will continue to share.

EPS

BOSSEY GRADUATE SCHOOL GIVES  
PREVIEW OF FIFTH ASSEMBLY

Geneva (EPS) - Thirteen months before the Fifth Assembly of the World Council of Churches, a "mini-Assembly" got under way this week at Château de Bossey near Geneva. The "delegates" to this assembly are the 49 students from 30 countries attending the Graduate School of Ecumenical Studies. They represent more than 15 Christian traditions - Protestant, Anglican, Orthodox, Roman Catholic, pentecostal and independent.

During the next four and a half months of intensive ecumenical study they will test out the validity and relevance of the Assembly theme, "Jesus Christ Frees and Unites".

At the Graduate School's opening exercises on October 15, Director John Mbiti said the intent would be to explore two dimensions of the theme: Jesus and Freedom, and Jesus and Unity.

"Freedom and unity belong together", stated Professor Mbiti. "Similarly freedom and unity in the Church are meaningful only if and when they embrace mankind as a whole. Mankind, the oikoumene, is the supreme object of God's redeeming love and work in Jesus Christ. Therefore, the unity of the Church anticipates the unity of mankind".

Noting that staff members from the World Council of Churches and the Universities of Geneva and Lausanne had agreed to lecture, Prof. Mbiti indicated their talks would serve as "a diving board from which we plunge into the depths of our intellectual explorations". Small working groups will consider the theme and the six Assembly section topics.

Other speakers at the opening exercises included Dr. B. Ducret, general secretary of the University of Geneva, and Dr. Philip A. Potter, general secretary of the World Council of Churches.

Dr. Potter welcomed the students as representative of the many people around the world who today struggle for their full identity. At the same time they also represent those who confess Jesus Christ in many different ways. Because the ecumenical movement exists to promote dialogue, he encouraged the students to engage in "courageous confrontation", to dare to think new thoughts and even to produce new heresies. An integral part of the ceremony was the worship service in which the meditation was given by Prof. John Panagopoulos, an Orthodox lay theologian on loan from the University of Athens.

ABORTION TERMED SYMPTOM  
OF SOCIETY'S MALAISE

Monbachtal, Federal German Republic (EPS) - Abortion is a symptom of a much deeper malaise in society, according to a European Churches' Consultation on this subject which closed here October 11. Churches interested in preventing abortion must work for a more just, more enlightened and more tolerable world.

The consultation, officially titled "Pastoral Care of Those Confronted with Abortion", drew 36 participants from 14 countries including members of the Conference of European Churches. The Vatican Committee on the Family had an official observer present. Joint sponsors were the Family Ministries Office and the Portfolio on Social Services of the World Council of Churches.

Whatever individuals or churches may think about the ethics of abortion, said the consultation, Christians are called to offer real alternatives, and to invest far more money, time and energy to make them a reality.

"Discipleship here as everywhere is costly. Condemnation is cheaper than compassion", participants said.

There was agreement on the need for some hard theological thinking to undergird the pastoral approach to the problem. At the same time, it was concluded that there was an enormous potential for healing and caring among lay people that was merely waiting to be released.

Chiefly, however, the consultation highlighted the need to "enlarge and intensify the training, support and spiritual help of counsellors".

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POLITICAL NATURE OF DEVELOPMENT  
UNDERLINED AT RURAL WORKSHOP

Geneva (EPS) - If rural people are to become agents of their own liberation, they must be involved at all levels of the nation's development programme. This was the conclusion of 16 leaders of peasant movements, rural development work and specialists in rural sociology who attended a workshop here October 7-11 sponsored by the Commission on the Churches' Participation in Development (CCPD).

This involvement of the people themselves constitutes a political approach to development, the workshop concluded, "and we must be aware of this".

Thirteen countries in Asia, Africa and Latin America were represented in the workshop. Participants shared their knowledge on methods of popular mobilisation and organising. At the same time they made specific recommendations to the World Council of Churches regarding the supportive role churches could play in being with the people's movements in their struggle for justice.

Regional encounters are needed, the workshop stated, to facilitate communication between isolated rural movements. Other methods of information-sharing, training courses and techniques of gaining financial support were also discussed. Maximum cooperation from all ecumenical agencies working in the development field was also sought.

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CHURCHES ASKED TO PRAY  
FOR WORLD FOOD CONFERENCE

Geneva, October 30 (EPS) - Member churches of the World Council of Churches have been asked to make "informed intercession" for the World Food Conference called by the UN and which meets in Rome next week.

In a letter to 271 Protestant, Orthodox and Anglican churches in 90 countries Dr. Philip A. Potter, the WCC's general secretary, urged the churches to pray particularly for all the efforts being made to create a more just world order. While the World Council's ability to influence the conference was limited, he said, it will be able to make its concerns known.

Four particular concerns of the churches were highlighted by the West Indian churchman. First, "the right to adequate food is a basic human right". Secondly, the problem of food supplies and distribution must be tackled from the viewpoint of the oppressed and the poor. This meant working for a new international economic order plus a commitment to the international control of food reserve stocks and multi-lateral channeling of food aid.

Dr. Potter asked the churches to press these considerations with their government's representatives to the World Food Conference. "There is real doubt whether the conference will succeed in getting agreement to the action that is necessary", he said.

Noting that the hardest-hit are the poorest countries, the WCC General Secretary underlined that many of them are totally dependent this year on food aid from the wealthy countries in order to prevent famine. Bad weather and disastrous harvests, steep rises in oil prices and a shortage of fertilizer had all contributed to the crisis, Dr. Potter said. The only way out for many of the poorest people is death, he forecast.

Representatives from the WCC will be present at the Rome Conference. Dr. Potter will address a plenary session on November 11.

A special study on the food crisis commissioned by the WCC's Commission on Inter-Church Aid, Refugee and World Service is being circulated to the churches. It makes specific suggestions for church action. These include use of all idle church lands for the production of food, equipping students in church schools to become productive members of rural communities, assisting peasant farmers to become more productive, and supporting small-scale projects that enable people in poor countries and famine-prone areas to become self-reliant.

WCC CONSULTATION SETS  
HUMAN RIGHTS PRIORITIES

Geneva (EPS) - A number of priority human rights concerns have been identified for the attention of churches around the world by a special consultation on human rights sponsored by the World Council of Churches.

Noting there are many tragic situations of human rights violations in the world today, the consultation affirmed the basic Christian belief in the value of all human beings in the sight of God and singled out six issues for further reflection and action.

These were the essential human right to life, the right to enjoy and maintain cultural identity, the right to participate in decision-making within the community, the right to dissent, the right to personal dignity, which includes protection from torture, and the right to religious liberty. "All human rights, be they social, economic, political or religious are intertwined and interrelated", the consultation said.

Some 50 human rights specialists, theologians and church leaders from 34 countries took part in the consultation at St. Pölten, Austria, October 21-26. Its theme was "Human Rights and Christian Responsibility". Organised by the Commission of the Churches on International Affairs of the WCC, the consultation had been preceded by intensive preparation in the regions and extensive documentation of various situations.

Underlining the Christian concern for human rights, the consultation emphasized that all human beings were created in the image of God. Love of one's neighbour was the practical expression of an active faith in Christ, and therefore violations of human rights ought to be "the burning concern" of churches and individual Christians, one of the group reports stated.

The consultation also pointed to clear evidence of "differences in approaches" to human rights between an emphasis on either the personal rights of the individual or the collective rights of the community. But "these questions are not so divisive as might first appear", the report maintained.

"Individual rights and collective rights are not in flat opposition. It should be the aim of the community to secure the welfare of all its members, the aim of the individual to serve the general good," the consultation noted. In the discussion it was understood that emphasis might be put on particular rights in

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situations of fundamental economic and political change. Nevertheless, the consultation underlined that there was never any justification for the suspension of basic human rights.

A Christian concern for basic human values enabled the diverse group, meeting in St. Pölten, to pick out six key issues for the churches to work on together as the WCC intensifies its commitment to human rights.

"The right to life involves the whole question of the quality of human rights and the violations that result from unjust economic, social and political systems", the report said. Without the basic guarantees of life, including work, food, health, shelter and education, no rights were possible.

The Universal Declaration of Human Rights had been written from the urban, industrial background of the big powers, the consultation decided. Work now needed to be done on the social rights of poor people (especially peasants) throughout the world, whose rights were presently violated by national and international economic and financial systems.

The consultation gave its support to the plan of action for a "new economic world order" adopted by the special session of the UN General Assembly earlier this year as a first step towards implementing this basic right.

"The right to enjoy and maintain a cultural identity involves the whole question of national self-determination", the consultation affirmed. The report stressed that cultural, religious, ideological and ethnic pluralities must be respected in the interest of full enjoyment and development of cultural rights. A further concern was the right to racial justice.

"The right to participate in decision-making within the community involves the whole question of effective democracy," the report noted. The structures of government must become more responsive to the will of the whole people and provide for protection against manipulation by powerful interests.

"The right to dissent preserves a community or system from authoritarian rigidity", the consultation declared. All communities, including the churches, must find ways to handle dissent and ensure humane treatment for those who disagree.

"The right to personal dignity involves the condemnation of torture or forceful hospitalization in mental institutions", the report underlined. Many governments of different political complexions retain power by stifling free discussion and using torture of various kinds to prevent change. This is an urgent concern for

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the churches as they seek to protect the victims of these violations and work for the abolition of torture, the consultation said.

The right to religious liberty was also affirmed by the consultation so that "the full responsibilities of Christian service may be undertaken". The right included the right to worship and choose freely a religion or belief, the consultation said.

This is not a privilege or exclusive freedom for the Church. It includes the rights of those of other faiths and none, the report stated. "But the right to religious liberty exists in order to serve the community according to the commands of the Gospel."

Confessing that religious freedom had often been misused in the past to instigate or condone human rights violations, the consultation stressed the need for the Church to maintain a critical distance from the cultural and social assumptions of powerful societies. "The Church has a prophetic and critical role to play which can only be performed if it can extricate itself from the dominant cultural or ideological patterns."

#### Follow-up

The consultation emphasized the "significant contribution" the ecumenical movement had to make in promoting understanding through "genuine dialogue" and moving into "critical international situations". This included work for the promotion and defence of human rights in all parts of the world, together with the Roman Catholic Church, adherents of other faiths and with all people of goodwill.

Among the specific proposals made to the WCC, regional ecumenical bodies and the churches were the following:

- The gathering and dissemination of information;
- moral and financial support to church and other groups dealing with human rights violations at the local and international level;
- making pastoral visits to particular situations as an act of solidarity of Christians throughout the world with the victims of violations and those struggling for the defence of human rights;
- denouncing violations, where appropriate, especially in situations where the local churches or regional bodies are prevented from doing so;
- continuing to study the issue of religious liberty;
- consideration of commissions of inquiry into particular situations; and
- collaboration with other non-governmental organizations active in the field.

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Noting that the Fifth Assembly of the World Council of Churches, to be held next year in Nairobi, would be an important opportunity for challenging the churches on human rights issues, the consultation asked for these questions to be placed on the agenda of the assembly. Another priority for the WCC was to help the local churches to become aware of human rights issues in their own national situations and the links to the situations of other nations.

Educational campaigns, based on biblical reflection and ecumenical studies, were suggested as one way of helping local churches to intensify their work for human rights. Churches were also asked to try to persuade their governments to ratify the international covenants on human rights approved by the UN in 1966.

The consultation had the opportunity to study six theological papers, two dealing with the international machinery for protection of human rights and 21 written out of the different situations in the various regions.

In addition, five papers were read at St. Pölten: Dr. Philip Potter, general secretary of the WCC, spoke on "Human Rights as an Element of Christians' Ecumenical Responsibility"; Ambassador Olle Dahlén of Sweden, chairman of CCIA and of the consultation, spoke on "Human Rights and Christian Responsibility: Challenging the Future"; Mr. Kofi Sekiyamah from Ghana and a member of the UN Human Rights Commission spoke on "The Prospects for Improved Inter-Governmental Cooperation in Defence of Human Rights"; Mr. Martin Ennals from Britain, general secretary of Amnesty International, spoke on "The Non-Governmental Organisation as an Instrument for Defending Human Rights"; and Canon David Jenkins, principal of William Temple College, Manchester, England, spoke on "Human Rights in a Theological Perspective".

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#### WCC LAUNCHES NEW MAGAZINE

Geneva (EPS) - A hard-hitting exposé of the situation in Equatorial Guinea where hundreds of people have been killed and thousands forced into exile is one of the main articles in the new WCC monthly magazine, ONE WORLD, to be published for the first time next week.

The new periodical, which amalgamates This Month and Justice and Service, aims to reach congregations around the world with news and features on the life of the churches and the challenges of the ecumenical movement. Regular features will include a Bible study and profiles of ecumenical personalities. ONE WORLD will be airmailed to subscribers. Cost for Europe, North America, Australia, New Zealand, Japan \$9; Asia, Africa, Latin America \$6. Order from Publications Office.

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CANADA GIVES FUNDS FOR MEDICAL,  
EDUCATION WORK IN GUINEA-BISSAU

Ottawa, Canada (EPS) - The Canadian International Development Agency (CIDA) has made \$100,000 available for educational and medical programmes in Guinea-Bissau. The funds will be administered by the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) of the World Council of Churches.

CIDA announced the contribution this month after receiving a firsthand report from WCC Material Aid Secretary Helmut Reuschle on his month-long visit to the liberated areas of Guinea-Bissau. There he saw the educational and medical projects of PAIGC, the African Independence Party of Guinea and Cape Verde Islands.

The Canadian grant was made in response to a request from the Canadian Council of Churches. It will help to educate 1,000 students attending PAIGC boarding schools (out of a total of 15,000 being served by such schools). Also it will provide an ambulance and a mobile unit for giving mass inoculations, as well as vaccines for smallpox, yellow fever and tuberculosis.

Canada's Secretary of State for External Affairs, Mr. Allan J. MacEachen, said in announcing the gift: "Canada is pleased to participate in the international effort to assist Guinea-Bissau establish itself and provide a better life for its people". Canada recognized Guinea-Bissau as an independent state on August 12.

EPS

SOUTH AFRICAN CHURCH THREATENS  
TO BREAK RELATIONS WITH HOLLAND

Capetown (EPS) - The Dutch Reformed Church in South Africa has voted to sever all ties with the Reformed Churches in the Netherlands unless the latter rescinds its action of last March supporting the Special Fund to Combat Racism of the World Council of Churches.

The action by the General Synod of the Nederduits Gereformeerde Kerk coincided with the receipt in Geneva of a first check for 10,500 Dutch guilders (\$4,000) representing the contributions of individual Dutch churchmen to a special account opened in the Netherlands in the name of the Special Fund.

The motion to break ties was introduced by Dr. J.D. Vorster, outgoing moderator of the 1.3 million-member South African church and the brother of the Prime Minister. He claimed that the Dutch church's decision to support the Special Fund was a "slap in the face" for the N.G. Kerk. Only 10 votes were recorded in opposition to the motion.

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SELF-RELIANCE TOPS AACC AGENDA  
IN POST-LUSAKA PERIOD

Nairobi (EPS) - Meeting for the first time since its triennial Lusaka Assembly, the General Committee of the All Africa Conference of Churches decided to put highest priority on helping its member churches achieve self-reliance. As a result, AACC staff was instructed to be enablers, supporting local initiatives taken by the churches themselves.

Member churches were urged to reorient existing institutions in order to ensure that both the control and support of the churches are in the hands of the local Christian community.

Work of the AACC in the next three years will be concentrated in three task forces. In addition to one on self-reliance, there also will be one on leadership development and service and another on the Sahel.

To make the AACC self-reliant, the General Committee authorized construction of a Kf286,000 headquarters complex on the grounds of the AACC Communication Training Centre at Waiyaki Way. To consist of a three-story office block, a chapel and conference centre for 200 people, the new headquarters would relieve the AACC of its present high rental costs and in addition would earn income through the leasing of the conference centre and office space.

The committee approved preliminary drawings by a Nairobi architect, Mr. Harbans Singh. It challenged the AACC's 112 member churches and councils to raise at least 25% of the cost of the project within Africa.

Considerable enthusiasm was expressed for the 1975 Fifth Assembly of the World Council of Churches to be held in Nairobi. Informational and educational materials about the assembly will be circulated to the churches of Africa. In addition, AACC will help to interpret the various strands of African Christianity to churches abroad, as part of their preparation for the Assembly. The Department of Information and the Communication Training Centre were given overall responsibility for implementing this decision.

AACC will also act as host to a pre-Assembly youth conference to be held in Bukoba, Tanzania. It is to prepare young people from throughout the world to participate fully in this major ecumenical event. AACC will also organize encounters in various African countries to expose delegates from abroad to the "burning issues" which churches in Africa are facing as they work at such problems as evangelization, unity and national development.

EUROPEAN YOUTH SEEK LINK  
BETWEEN FAITH AND CONDUCT

St. Pölten, Austria (EPS) - Because young people today are struggling to find a connection between faith and conduct, next year's European Youth Conference will take as its subject "Faith Today". Tentative plans for this important conference were shaped during the Sixth General Assembly of the Ecumenical Youth Council in Europe (EYCE) held here October 13-18.

National correspondents are already collecting cartoons, Bible studies, interviews, statements and ideas to stimulate group discussion on the subject.

Some 64 representatives from 18 countries attending the General Assembly heard Jan Anchimiuk from Poland and Renato Maiocchi from Italy discuss "Faith as Lifestyle". They stressed that faith is not only to be preserved but also to be proved true in everyday life.

"Love is the norm for faith as lifestyle", a communique issued by the assembly stated. "Love should encourage us to analyse our situation as precisely as possible. We have to see through the existing power arrangements and cooperate with those forces having the ability and capacity to realise a more just social order".

The assembly was informed about renovations urgently needed by the ecumenical centre of "Agape" at Prali, Italy. The young people undertook to make the centre better known in order to increase its use.

After hearing two participants from Portugal speak of the responsibility that Christians in their country have for establishing democracy there and in the former colonial territories, the general assembly expressed solidarity with these Christians and a wish to help them overcome their former isolation.

On Northern Ireland, the group recognized a need to support those taking a stand for peace, reconciliation and ecumenical cooperation, such as the organization "People Together". As a practical action the EYCE said it would seek participants for the Ecumenical Youth Service programme to be conducted in Ireland in 1975.

EPS

## NEW DUTIES FOR METROPOLITAN NIKODIM

Moscow (EPS) - Metropolitan Nikodim of Leningrad and Novgorod, a member of the Central Committee of the World Council of Churches, has been appointed the Russian Orthodox Exarch of Western Europe. He will continue as chairman of the Holy Synod's Commission on Questions of Christian Unity and Inter-Church Relations and maintain his residence in Russia. In assuming the supervision of Russian Orthodox churches in Western Europe, Metropolitan Nikodim is filling a post vacated earlier this year by Metropolitan Anthony of Sousa on grounds of ill health.

EPS



LATIN AMERICAN CHURCHES  
SET ECUMENICAL PRIORITIES

Buenos Aires (EPS) - Leaders of 23 Latin American churches belonging to the World Council of Churches met here recently to discuss their relations with the Geneva-based organization and to set priorities for ecumenical cooperation on the Latin American continent.

In the face of misunderstandings about the basis and goals of the World Council, Dr. Alan A. Brash, deputy general secretary, gave a spontaneous personal testimony of what it means to be ecumenical. This so inspired the church leaders that they resolved to circulate the statement widely in their own churches and elsewhere.

Dr. Brash included such things as acknowledging the lordship of Jesus Christ and the Bible, work to make real Jesus' prayer "that all may be one so the world may believe", loyalty to a particular church, acceptance of the common task to preach good news to the poor, release to the captives, recovery of sight to the blind and liberty to those who are oppressed.

The consultation also received information on the manifold involvements of the international organisation in Latin America in such fields as literature production, theological education, urban-industrial mission, development and social services. The churchmen urged that ways be found to pass on to the churches the major responsibility for decision-making on such projects. They also stressed the need for improved communication with the ecumenical movement.

The consultation agreed that Latin American churches place priority on evangelization, human rights, church unity, the charismatic movement and relations with Orthodox and Roman Catholic churches. The participants were particularly cheered to learn from the Rev. Emilio Castro, Uruguyan director of the WCC's Commission on World Mission and Evangelism, that considerable re-assessment of the churches' evangelistic task has been in progress since the Bangkok Conference on Salvation Today and the Lausanne Congress on World Evangelization.

After an agonizing discussion of human rights on the continent, a document was drawn up calling on the churches to "denounce seriously" such violations and to work constructively to remove the social and economic roots of those violations. Meeting in the midst of a wave of violence in Argentina, the consultation asked the National Council of Churches (USA) to help mobilize public opinion to oppose efforts at "destabilization" by foreign intelligence agencies.

In addition to Dr. Brash and Dr. Castro, the WCC was represented at the consultation by Mr. Joao da Silva, Latin America secretary for inter-church aid, and the Rev. Aharon Sapsezian, Latin America secretary of Theological Education Fund.

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# Ecumenical Press Service

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BANGLADESH CHURCHES HELP  
STEP UP FOOD PRODUCTION

Geneva (EPS) - The National Council of Churches in Bangladesh is tuning up an ambitious agricultural scheme that will help villagers in the recently flooded areas of the country produce one additional crop during the winter season, which begins in mid-January.

News of the project was brought by Mr. Kentaro Buma, Asia secretary for the WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS), upon his return from a visit to Khulna in southwest Bangladesh. There the NCC's Economic and Social Welfare Committee has set up its headquarters on a small farm belonging to the Baptist Church in Khulna.

Some 38 young farm boys sent by the churches in flooded areas are already receiving two months' agricultural training from Japanese agriculturalists working with the centre. In December a second group of 40 boys will come from other areas to undergo similar training.

December 15 is the delivery date for 70 power pumps ordered from Japan for use in the agricultural scheme. Upon completion of their training, the 78 young people will be ready to assume responsibility for operation of the pumps and encouragement of villagers to produce the extra crop so badly needed if the people are to avoid starvation.

Mr. Buma reports that the Economic and Social Welfare Committee also has five Bengali agriculturalists who will disseminate information about new methods of agricultural technology to the villagers. Suggestions as to the best use of locally available fertilizer and the planting of rice in a more productive manner will go a long way towards enabling farmers to step up their crop yields, Mr. Buma stated.

Meanwhile Christian clergymen and laymen from the flooded areas have gathered at the ESWC headquarters to plan for the organization of local farm groups and credit unions. Their enthusiasm for the new agricultural scheme is contagious, Mr. Buma noted. By emphasizing work-centred education, the Khulna training project is enabling young people to feel they are making a vital contribution to the whole process of nation-building.

The Khulna project is part of a \$2,500,000 programme of flood relief and reconstruction in Bangladesh being financed by churches around the world through CICARWS. The first stage of the programme included food relief, drugs, clothing and housing assistance valued at \$1,500,000.

DR. POTTER ADDRESSES PLENARY  
SESSION OF WORLD FOOD CONFERENCE

Rome, November 11 (EPS) - Any plans made by the World Food Conference that do not change the existing world economic and political structures are "doomed to failure", according to Dr. Philip A. Potter, general secretary of the World Council of Churches.

Addressing representatives of 130 nations gathered here to mobilize for a war on hunger, Dr. Potter said the present situation has been aggravated by "a combination of short-sighted policies motivated by narrow provincial interests, administrative ineptitude everywhere, and demonic attachment to the profit motive... which has benefitted the well-off in the developed and developing nations."

The World Council, he said, recognises that certain emergency measures have to be taken to meet the challenge of the next few months. However, it is persuaded "there is no short-cut in meeting the permanent crisis of our irresponsible world society".

Dr. Potter termed the world food crisis "a tragic consequence of the widening gap" between rich and poor between and within nations. As early as 1968, a WCC assembly warned that "a mere transfer of capital and techniques" from one country to another would not automatically produce self-sustained growth. "Effective world development requires radical changes in institutions and structures at three levels: within developing countries, within developed countries and in the international economy".

As an organization engaged for several years in development aid, the World Council has become convinced that the present concept of purely economic growth needs to be replaced by "a process aimed at economic and social justice, self-reliance and people's participation in establishing goals and priorities and in making decisions regarding economic growth", Dr. Potter stated.

He criticized as inadequate, self-deceptive or demagogic certain remedies discussed in Rome. These included population control, investment of oil profits in developing countries and proposals that would leave farmers' profits untouched.

Speaking as a West Indian, Dr. Potter noted that Third World governments also "share a heavy responsibility in contributing to the present crisis. Within our countries we have done little to reduce the gap between the rich and the poor. We have neglected the poorest sectors of our society". He charged these governments with "aping the development models of the rich nations which are irrelevant

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to our social, economic and cultural realities".

The churches are interested in the world food crisis, the WCC leader said, because "Christianity has its origins in the Hebrew prophetic cry for justice and a shared community of all human beings made in the image of God". For the past 200 years the churches have tried to aid the poor and oppressed through mission work and social service agencies. But they have also participated in the unjust structures of society by their conspicuous wealth or their pursuit of prestige and position....their heretical maintenance of the status quo in spite of a dynamic faith.

Recently the World Council of Churches has been studying the causes of poverty and injustice, Dr. Potter reported. This led to the conclusion that "our present situation requires a multi-faceted approach to make financial and trade practices equitable; land reform; measures which ensure the maximum participation of the people in the development process; facilities for the peasants to be the major producers of food and other basic necessities".

In this connection the Council supports wholeheartedly the findings of the special session of the UN General Assembly last April, which called for "a new international economic order".

Dr. Potter enumerated several immediate tasks for the churches in both the developed and underdeveloped countries. These included the mobilization of political will towards radical changes in the international economic order and utilization of unused church lands, investments and other resources for agricultural development in rural areas on a cooperative basis.

Noting that Christians pray every day for daily bread, he said this petition also asked for forgiveness of sins such as individual and collective greed and self-interest. In that spirit the churches joined in the struggle for a more just and humane world.

EPS

#### NILES SCHOLARSHIP FOR ECUMENICAL STUDIES

Bangalore, India (EPS) - Applications are being sought for the first Niles Memorial Scholarship established by the United Theological College here in memory of the late Dr. and Mrs. D.T. Niles. A leader in world Methodism and chairman of the East Asia Christian Conference, Dr. Niles served as a president of the World Council of Churches from 1968 until his death in July 1970. The scholarship will be awarded to a candidate from one of the countries in the Christian Conference of Asia who registers for a post-graduate research diploma, studies leading to a doctoral degree or post-doctoral research in the area of evangelism, mission or ecumenism. The programme starts in June 1975.

EPS

NEW ZEALAND GIVES \$100,000  
FOR INDO-CHINA RECONSTRUCTION

Geneva (EPS) - The Government of New Zealand is contributing NZ\$ 100,000 (SwF 375,000) to the Fund for Reconstruction and Reconciliation in Indo-China with the request that it be used to help rebuild the Hai Duong Hospital in the Democratic Republic of Vietnam.

In notifying the World Council of Churches of the gift, Prime Minister W.E. Rowling termed it "a tangible sign of support and encouragement for the World Council's considerable efforts to help the peoples of Indo-China create a peaceful and productive future for themselves".

"My government is particularly interested in the arrangements to assist in the reconstruction of the Hai Duong Hospital in Hai Hung Province", Mr. Rowling wrote. "In our view this is a particularly worthwhile project which deserves New Zealand's support".

The Indo-China Fund set up in 1972 by the WCC has appealed for US\$5 million. Some \$2 million of this has been allocated to rebuild and re-equip one of North Vietnam's 26 provincial hospitals, all of which were damaged or destroyed during the war. Another \$2 million will be used for reconstruction in South Vietnam, and \$500,000 each will go to Laos and Cambodia.

EPS

WAVE OF SOUTH AFRICAN  
ARRESTS CONTINUES

Johannesburg (EPS) - While South African Prime Minister Vorster was proclaiming a changed policy toward the rest of southern Africa, security police continued to round up leaders of black organizations within South Africa.

Nearly 40 persons have been arrested since September 25 when blacks tried to organise a series of rallies in support of FRELIMO which had just assumed power in Mozambique. The arrests have all but destroyed the leadership of the South African Students Organisation (SASO), the Black People's Convention and the Black Allied Workers Union.

Following the latest wave of arrests on November 8, the Rev. Theo Kotze, Cape regional director of the Christian Institute, said the detentions must convince people overseas that "this is an unjust society and the idea that things are getting better is deception. The hollow promises of change must sound in their ears".

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The Terrorism Act, under which the majority of the 40 are detained, provides for arrest without warrant and indefinite detention without access to legal counsel, family or friends.

Meanwhile in Pretoria a court order is being sought to restrain the police from "brutal assault" on the detainees. The application to the Supreme Court is being sought on behalf of four men by their fathers and for a fifth man by his fiancée.

EPS

BISHOP FRENZ'S LEADERSHIP  
AFFIRMED BY CHILE LUTHERANS

Frutillar, Chile (EPS) - Bishop Helmut Frenz, 42, has received a vote of confidence from the 52-member synod of the Evangelical Lutheran Church in Chile. The German-born church leader came under severe attack from a conservative element largely because he gave leadership to an ecumenical committee which aided some 4,500 foreign refugees to leave Chile following the September 1973 military coup.

Last month Bishop Frenz received the 1974 Nansen Medal at ceremonies in Geneva attended by the Executive Committee of the UN High Commission for Refugees. UN officials paid tribute to his courage in translating principles into action through the ecumenical committee in which eight church bodies participated.

When an opposition group in the Lutheran Church challenged Bishop Frenz's leadership, the latter put two questions to the synod: first, whether he had that body's confidence, and second whether the synod desired his resignation. On the first question the vote was 32-20 and on the second 31-21. Although 18 delegates had walked out of the synod to express their opposition, Bishop Frenz asked that their votes be added to the negative total.

Opposition members all represented German-speaking congregations; the remaining 34 synod delegates came from English and Spanish-speaking congregations.

A "reconciliation" committee attempted to bring the two factions together again. While the opposition members expressed a willingness to dialogue, they were sharply critical of synod procedures and the bishop's actions.

EPS

ASIAN WOMEN CHALLENGE CHURCHES  
TO PUT POVERTY ON THEIR AGENDA

Bangkok (EPS) - Asian churches are charged with "callous indifference to the facts of hunger and starvation" on the Indian sub-continent in a statement drawn up by the Fifth Assembly of the Asian Church Women's Conference. Women's groups were urged to force the question of poverty onto the churches' agenda.

Simultaneously a cable was sent to the World Council of Churches asking for immediate relief programmes plus a long-term educational programme to assist the full development of the countries involved.

After a leisurely beginning, the pace of the assembly quickened following an appeal for Asian women to work with more passion and dedication on the problems besetting their continent.

Dr. Aline Wong, a dynamic, young Chinese sociologist who lectures at Singapore University, lectured on the revolutionary changes in society and their effect on young people, educators, men and women and lastly the Church.

"While it is good to have the relative stability of the Church", she said, "yet it perpetuates conservative attitudes and is not even aware of some of the problems which exist all around". She was particularly hard on its "power hierarchy" which makes no provision for women. "It is not that we seek places of privilege on grounds of our sex", she said, "but even highly qualified women are given no place in the church leadership".

Thus the assembly statement focused on church structures and initiated a process aimed at bringing women more fully into decision-making positions. Other sections of the statement mentioned the exploitation of women for profit or pleasure and the need for leadership training. Women's groups will be asked to make studies and take action to combat discrimination against women in industry and their exploitation by the tourist industry. Also assembly participants recognized the necessity for women to be trained to speak in public.

The assembly elected Mrs. Agnes Loyall of India as chairperson for the next four years. As the executive secretary of women's work for the Methodist Church in Southern Asia, she travels widely throughout the region and at the assembly was particularly vocal on poverty and injustice. Vice-chairperson is Mrs. Frances Bailey of Australia; secretary is Mrs. Gloria Santos of the Philippines, and treasurer is Mrs. Yoshika Isshiki of Japan. Mrs. Shanti Solomon of India continues as executive secretary.



"LEUENBERG" CHURCHES SEEK  
BROADER FELLOWSHIP

Basel (EPS) - Some 60 churches have now signed the Leuenberg Agreement assenting to pulpit and altar fellowship among Lutheran, Reformed and United churches in Europe.

In an attempt to see whether even more fellowship is possible, a Continuation Committee meeting here October 30-November 1 voted to hold a "constituting conference" in September 1975 on the theme "The Fellowship of Churches as a Fellowship of Witness and Service".

That meeting will consider the ethical and political implications of Christian witness in the European context. In the light of this a second topic for discussion will be ministry in all its forms and the implications for ordination. Experts from such fields as ecology, economics and politics will be invited to join in the discussion.

In assessing the response to the Leuenberg Agreement, the Continuation Committee noted that 28 churches eligible to vote had still not done so.

EPS

ECUMENICAL WIRING FOR SOFIA CATHEDRAL

Sofia, Bulgaria (EPS) - Several thousand Orthodox faithful who fill the Alexander Nevski Cathedral to overflowing on feast days will now be able to hear clearly the voice of Bulgarian Patriarch Maxim thanks to assistance from ecumenical friends. Sound equipment purchased in the USA and the Federal German Republic with funds supplied by Das Diakonischeswerk, West Germany, has been installed in the historic high-domed building by two experts from Geneva.

Last year when the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) met in Sofia, the WCC's sound technician, Gilbert Cudré-Mauroux, checked out the plans to improve the sound in the cathedral. Recently he and a colleague from Geneva spent a week of unpaid leave working with local labour to install the new equipment. Their expenses were covered by the Bulgarian Orthodox Church. This is the first project CICARWS has listed for the Bulgarian Church, although theological books and medicaments had been sent on earlier occasions.

EPS

WEST GERMAN CHURCHES GET PROPOSED  
CONSTITUTION, NEW MISSION AGENCY

West Berlin (EPS) - "Mission and Service are not warring brothers", affirmed the 120-member Synod of the Evangelical Church in the Federal German Republic.

During a discussion on the missionary task of the Church, former Development Minister Erhard Eppler told the synod (of which he is a member) that the Third World demands "more than bread". Expectations were focused upon Christians in the Atlantic world, "which had destroyed the equilibrium that originally pertained in these nations' cultural and social structures".

Therefore the debate on whether physical well-being or spiritual salvation has priority is somewhat academic. "You may distinguish between the two but you certainly cannot separate them", said a pastor from Frankfurt working in urban mission.

The synod adopted plans for a new mission agency to succeed the "Evangelische Arbeitsgemeinschaft für Weltmission" in Hamburg. It will bring together the regional churches and 37 mission societies, which last year spent approximately DM 90 million inside and outside West Germany (53 million of which came from individual donations).

A telex sent to the West German delegation attending the World Food Conference in Rome urged industrialized nations and the oil producing countries to establish "a generous aid programme" for the people in South Asia and Africa who are threatened with starvation. It warned the conference not to fall into the "temptation of resignation or cynicism".

After more than four years of controversy the synod passed the text of a new constitution and sent it to the 20 member churches for individual ratification. A substantial revision of the 1948 Constitution was needed since the churches in the German Democratic Republic have formed their own federation.

In the presence of Dr. Manas Buthelezi, a black Lutheran theologian, and Dr. Byers Naude, director of the Christian Institute of Southern Africa, the synod discussed the situation in that area. Conversations which the West German churches have held with firms having affiliates in South Africa have produced "meagre" results, Bishop Helmut Class reported. Yet the impatience of the black majority of the population grows from day to day, and there is little time left for the peaceful abolition of racial discrimination, he said.

The World Council of Churches was represented at the synod meeting by Dr. Emilio Castro and Dr. Gerhard Hoffman from the Commission on World Mission and Evangelism.

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As the Office of Education at the World Council of Churches looked towards the forthcoming Fifth WCC Assembly in Nairobi - where Education will be a major topic for discussion - it felt the need to review the work done since the last Assembly (1968) and to propose priorities for the next Assembly to consider. It therefore summoned 60 church education specialists and others from around the world to a consultation in Geneva. This issue of EPS is devoted to a key document produced by that group.

WCC CONSULTATION SAYS EDUCATION'S  
GOAL IS "CRITICAL CONSCIOUSNESS"

Geneva (EPS) - A recent consultation on Education sponsored by the World Council of Churches has pinpointed "critical consciousness" as the "major priority for the years ahead".

"Our central educational concern is with whatever sharpens a people's awareness of the dilemmas and possibilities in their culture, history, environment and political power", said the education secretaries from regional and national councils of churches in Africa, Asia, the Caribbean, Latin America, the Middle East, the Pacific, Great Britain and the USA.

Joining them in this assessment were other consultants from the regions, specialists in family life and population education, staff from the World Council and students attending the Graduate School of Ecumenical Studies near Geneva.

The seven-day consultation heard reports on educational developments in eight regions and on the work being done by the WCC's Office of Education. From those reports the group attempted to identify common issues and priorities requiring a concentrated effort by the churches.

The Pacific reported schools were training too many scientists and teachers whereas the need was for more experts in modern agricultural and fishing techniques. Urbanization has left many young people unemployed and confused as to the values they should live by. Here church work among youth is essential, noted the Rev. Galuefa Aseta of Suva.

More than 20 mini-consultations and seminars on education in the Caribbean have shown that the formal school systems do psychological damage to tens of thousands of children who can never hope to fill the comparatively few "white-collar" job vacancies to which the systems are geared. "It is imperative that changes be made in the school systems to diminish their role of providing limited avenues of mobility and increase their effectiveness as agents of social change", said the report of the Caribbean Conference of Churches.

The following document from one of the work groups gives the rationale for making "critical consciousness" a world-wide priority.

EPS

## WCC OFFICE OF EDUCATION CONSULTATION

## WORK GROUP C

Preamble

1. Our consideration has been with the development of critical consciousness which we recommend as a priority role for the Office of Education. This is not necessarily to say that there should not be other issues; but we have been concerned exclusively with this one in order to indicate its scope and to recognise the implications for the WCC in adopting it as a priority.

The Conditions for the Development of Critical Consciousness and the Role of the Church in that Development

2. In the process of the development of critical consciousness the issue of whether you can impose liberation on people is not a problem, because people who are submerged by their history of being dominated cannot, without some outside intervention, be expected to want their liberation. But in helping people to develop a critical consciousness of their situation it is essential that the leaders avoid:
  - a) the Messianic approach of telling people what their situation is, since this defeats the process, which demands dialogue and action with others (liberation has to be made by people; it cannot be given to them)
  - b) falling into the dualist position of advocating only the opposite of the status quo; since that would be to allow the status quo to determine the response to it, and that too is not liberation.

Archiving over development of critical consciousness there is a need for theory to inform action. Pragmatism is a danger. Theory by itself is a danger. Praxis - the working out of action - tests the a priori assumptions of theory and develops it further.

3. But developing a critical consciousness in the masses of ordinary people is in itself inadequate, because helping people to unveil their own reality is not sufficient to enable them to transform this reality. There is a need therefore to involve the political leaders concerned with change, because they have a capacity to dynamise the situation.
4. But in doing this we must recognise that there is a need to socialise power - since some socialist systems do not spread power throughout the people, but only substitute one small set of people for the small set of people who originally held power.
5. In this context we note that in the last few centuries of history, Western nations particularly have developed instruments of pressure and develop power. To turn back the tide of centuries of history will not be easy. This process has for instance given increasing power to a smaller and smaller group of multinational companies. (After the 2nd World War 9,000 companies shared 1/3rd of the world product, now only 900 companies share the same proportion, even though the product is now bigger.) This situation has transformed the nation state:

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executive power is increasingly ineffective, legislative power is increasingly decorative, and judicial power increasingly powerless. But in many places there is a strong rejection of this trend - and this shows the possibility of a new arrangement. In some places (e.g. Algeria, China, Cuba, Tanzania) this movement is spontaneous; but in others it has resulted in organisations which crush the spontaneous, and create even more oppression.

6. This leads us to recognise that in creating new constellations of power we have to decentralise it, so that the process does not produce new elitist concentrations of power.
7. With whom then do we have to work to secure this end? The only ones who can transform the situation are those who reject the system; and so those who have not yet begun to reject it cannot transform it, unless they are brought to recognise the real nature of the system which oppresses them.
8. In assisting this process the churches are hampered because for centuries they too have been agents of domination. But we must believe that the churches are redeemable; and we see that the real-life theology with its recognition of the incarnation and the immanence of God in his creation can give Christians a new view, provided that we can rid ourselves of the dominance of the historical theology which imprisons the Church in its past practices.
9. In this connection we draw attention to the convergence of the movements concerned in developing spirituality with the movements concerned with developing a critical consciousness. The former tradition engages in a dialogical relationship with the orientation that turns outwards to the cultural patterns of the world, and is therefore necessary for it. When people are involved in a real immersion experience (and not merely reading or talking about it), they gain the real peace which is necessary before they can go out and serve the Lord. Spirituality is the foundation of all Christian action; and we have ourselves been personally grateful for the presence among us at this consultation of representatives of the Roman Catholic and Orthodox traditions who have helped us recognise this relationship.
10. There are many signs that the present time is propitious for the development of critical consciousness in the present situation: for example, the oil crisis and the inflationary spiral which it has accentuated, the ecological crisis and other factors, have created a crisis of confidence in the dominant ideology of technocratic progress, and it is now very vulnerable.
11. Yet if the churches (who are themselves one of the sources of ideology in the Western World) are to move to a new ideology of justice and away from an ideology of domination, they will have to make Easter not just talk about it. And in this process they will have to abandon both the traditional and the modernising Church, becoming the prophetic Church concerned with the death of the existing order so that the resurrection of a new life becomes an actuality.
12. To do this they will need new tools. The Christian doctrine of love is adequate for a person to achieve his true identity; but the Christian also needs "science" to help him to know how to live.
13. Without such a "science" the Christian has a tendency to deny the existence of the conflicts in society or to make them "sweet"; but since conflicts are

the mid-wife of consciousness the Christian must identify who are the persons who are disturbing the equanimity and the complacency of society, and work with them (as they have, for instance, with Frelimo and other movements).

14. Such people seem to us to be most likely to be found among the peasants and the workers, including those who are in "the aristocracy of the workers" (the skilled); and the task for the Church is to see if it can become the Church for these people.
15. It is against this background of theory about the process of the development of critical consciousness that we develop our ideas about the specific role for the WCC Office of Education and the relationships it must form to fulfil that role.

### Roles

16. We have made a distinction between strategy and tactics. Strategy is the formulation of general goals; tactics the taking of certain actions in accordance with those goals at particular moments.
17. Our strategy recognises that up till now the educational process has been concerned with the establishment of modernization, and it assumes that in this process any differences of opinion can be reconciled. The educational process we propose is different. It recognises that social development involves conflict and that, therefore, the educational process in such development is a dialogical process which does not seek reconciliation. It thrives on the differences between persons and cultures, and seeks only to bring them into dialogue with each other. The idea that we ought to evolve a common culture is anathema to it.
18. This position has two main consequences. At the curriculum level the curriculum must try to improve dialogical thinking in the situations where people are. At the institutional level we must de-institutionalise schools so that they meet the needs of individuals, groups and sub-cultures in society. For example, schools should be made in the work places, in the houses and other places where people are. The separation of work from school and the distinction between manual work and intellectual work should be abolished, or at least greatly reduced.
19. Specific roles for the WCC Office of Education if it is to aid this process will be
  - a) to provide information drawing attention to the dysfunctions of a society, and particularly the way in which an indigenous culture is distorted and deformed by the introduction into it of alien systems
  - b) to help those engaged in the practical work of de-schooling society to share their experience and their problems.
20. But it is not enough to create information channels. The crying need for people who are beginning to work or wanting to begin work in these ways and in these situations is for the skills which they will need to function effectively. It is not enough to know about; the need is to know how. Training workshops which bring the inexperienced to develop their skills by working alongside indigenous experienced leaders would be one way. Sending experienced

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leaders to work alongside the inexperienced would be another. The essential requirement is that the skills for developing critical consciousness have to be developed in actual life situations. Such training cannot be done in the classroom. Such training is a radical transformation of the curriculum, making it a dialectic with the here and now of life. Such is the training which should be available to all leaders, both clergy and laity, and those outside the Church with whom the Church is working.

21. This training model is valid for regions and nations to adopt; but there will also be the need to secure confrontations between them to broaden awareness, and particularly to help these areas which cannot progress unless they are brought into contact with others. What is important is that all training events should be followed up, so that those engaged in them should continue to develop their awareness and their skills in the situations in which they work. This follow-up will be primarily a regional, national or specific church responsibility; but it needs to be planned to integrate with the other forms of training and development, and designed to extend them.

#### Relationships

22. We hope that this role we propose for the Office of Education is adopted; but whatever role is adopted it is critically important that all the proposals for projects and programmes funded through the various WCC channels should be evaluated in the light of the criteria that have been developed for it and related to each other. We cannot afford contradictions in the effort.
23. We are pleased to note for instance that the Scholarships Programme is moving in the direction we have indicated. We think it would be disastrous if the Scholarships programme produced in its recipients attitudes and practices which were hostile and obstructive to the development of critical consciousness. We would expect there to be, for instance, a continuing decline in the number of scholarships awarded for purely academic purposes. A house divided against itself is not a posture for the WCC.
24. Similarly, we are pleased to note the growing involvement of the Theological Education Fund in programmes and projects that are concerned with the development of contextual theology (or as some of our members call it - "the theology of everyday life").
25. We doubt if such a programme as we have proposed can be developed if the Office of Education continues to be a Unit related to a declining General Budget, and adding its projects to the list of Inter-Church Aid. A shift to Commission status appears to be called for. Even though we expect the Regions increasingly to develop their own budgets and maintain their own staff and programmes, some assistance will continue to be needed for some time, and inter-regional activity needs to be promoted.

#### Some Unresolved Issues

26. Time prevented us from working out solutions to a number of problems, but we indicate them because unless they receive attention the programme we suggest could be abortive.

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Communication

27. Of critical importance is the acceptance that a programme concerned with the development of critical consciousness will require the WCC, Regional Councils and Assemblies, National Churches and others to be in touch with those who are actively engaged in the field. We note that some Regional and National bodies have created working groups concerned with issues which the WCC has identified, as well as issues which they see as important and which the WCC could relate to and encourage others to relate to. But we note that in many areas this is not the case, or that such working groups operate at a level above that of those who are actively engaged in being the agents of developing critical consciousness in a situation.
28. Unless churches develop such groups, communication with hierarchically structured organizations will inevitably stop when it reaches the top of the pyramid. Unless communication gets down to the grass and rice roots, no programme for the development of critical consciousness will be effective.
29. This raises another issue. Many of the publications which the WCC produces to disseminate ideas, information and experience are not in a form which can be understood by those working to develop critical consciousness in the field. The intellectual elite are fed, the poor would be turned empty away if ever they knew where to come. A variety of media are now available. Experience in using it in a number of places is considerable. WCC production of dialogical material for use in a variety of situations, both for those places which need an initial boost to get into orbit and to stimulate and supplement the efforts of others, would be valuable.

Organization

30. The development of critical consciousness assumes that people work themselves out of positions of subservience and take control of their own situation. It would be a curious paradox and defeat the ends of WCC involvement in such a programme if the World Organization were to adopt whether by intention or neglect a dominant role. Geneva cannot act as if it is the centre of a universe when the process of critical consciousness is to develop plurality. The place of the World Council, and not merely the role of the Office of Education must shift fundamentally if it is not to frustrate the attainment of the goals we have set.

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# Ecumenical Press Service

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DR. POTTER DEPLORES DENIAL  
OF HUMAN RIGHTS IN ETHIOPIA

Geneva (EPS) - Dr. Philip A. Potter, general secretary of the World Council of Churches, responded to journalists' requests for a statement on recent events in Ethiopia by issuing a statement which reads as follows:

"I was deeply shocked by the news of the summary execution without trial of 60 former ministers, officials and military officers in Ethiopia on 23rd November. The World Council of Churches has expressed in various ways over the years, its genuine and abiding interest in Ethiopia and its people. We deplore the flagrant denial of basic human rights involved in this action of the military leaders. Such extreme punishment negating judicial processes may set in motion trends detrimental to the interests of the people of Ethiopia.

"In expressing this deep concern we are not passing any judgement on the political situation in Ethiopia. We earnestly hope that the latest developments will not in any way hinder the efforts to realise the hopes and aspirations of the Ethiopian people for a better future of freedom and justice.

"We appeal to the authorities of Ethiopia to ensure that those still in detention are given the benefit of fair trial, legal defence and public hearing in impartial tribunals."

Also in Geneva the World Alliance of Young Men's Christian Associations mourned the death of its president, the Hon. Lij Endalkachew Makonnen, Ex-Premier of Ethiopia, who was among those executed on November 23. Secretary General Frederik Franklin noted that Mr. Makonnen had been a vice-president of the World Alliance of YMCAs from 1965 until he became president in July 1973.

"We came to know him well and to have the highest regard for his personal integrity, his love for his country and his continent, his international experience and knowledge gained as Ethiopia's ambassador to the UN and as chairman of the Security Council", stated Mr. Franklin. "...his country has lost a great son and the YMCA a leader whom we trusted with complete confidence".

At the time of his election to head the 20-million-member organization Mr. Makonnen was Minister for Communication, Telecommunication and Post of Ethiopia.

PRAYER, ACTION CLOSELY RELATED,  
SOCIALIST CHRISTIANS AVER

Potsdam, German Democratic Republic (EPS) - The danger of the Church adopting a ghetto mentality was sounded by pastors from Poland, Hungary, Czechoslovakia and the German Democratic Republic who attended a consultation held at Ferch near here from 12th to 16th November.

Addresses by Dr. György Szonyi of Hungary and Father Dieter Kittlauss, a Roman Catholic theologian of East Germany, reminded participants from 19 East European churches of the danger of the Church becoming "a city within the City" instead of serving all who live in the city.

"We who are the community of Jesus Christ realize the problems facing those in positions of responsibility in our cities who are concerned for the wellbeing of people", said the speakers, "and we pray for them."

The importance of prayer was underlined again and again throughout the consultation, which was organized by the Ecumenical Missionary Centre in East Berlin with the cooperation of the World Council of Churches.

Chairman Bruno Schottstädt said: "For Christians, prayer and action in city and state constitute an indissoluble unity".

Pastor Miroslav Durchanek of Czechoslovakia saw prayer as the most important part of the response of the Church of Christ to the divine action. Prayer creates fellowship, he said, it is an expression of gratitude to God and a summons to active participation in the efforts to achieve peace and security. He warned against the kind of piety which uses prayer to justify a false inwardness and retreat from the world.

The same note was struck by Pastor Gottfried Rottmann of the GDR who stressed that prayer must not make Christians hold aloof from the socialist society. The great world problems are also problems for Christians and churches, he said. Imperialism and socialism are realities of our world and Christians are involved in the struggle for peace and socialism.

This was the second ecumenical consultation held at Potsdam. It used the findings of the first meeting a year ago which considered "The Service of the Christian Church in the Socialist City".

Participants were welcomed by President Eberhard Natho, chairman of the Executive

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Committee of the Protestant Church of the Union. Archbishop Filaret of Berlin, Exarch of the Russian Orthodox Church of Central Europe, gave a biblical meditation. The Rev. George Todd, mission secretary of WCC, and the Rev. Pirkko Lehtio, a pastor of the Lutheran Church of Finland, reported on urban and industrial mission work in various parts of the world.

Today everyone is required to work for peace in the world, the participants concluded. They therefore pledged to continue practical work for peace in their churches and communities as well as prayers for peace.

Group reports on "Prayer and Cooperation in the Socialist Society", "Praying for the City" and "Prayers for Peace in the Church's Worship" will be transmitted to all churches in Socialist countries.

EPS

#### SOUTH AFRICA QUILTS ICEM'S MIGRATION PROGRAMME

Geneva (EPS) - The Government of South Africa is withdrawing from active participation in the Intergovernmental Committee for European Migration (ICEM), which assists migrants moving from one country to another.

The action was reported to the 38th ICEM Council session on November 18 by its director, Mr. John Thomas.

"I understand fully the desire of South Africa to arrange for these movements under their own system", said Mr. Thomas.

Two years ago the World Council of Churches called ICEM's attention to the role of white migration in perpetuating and strengthening the "existing racist structures" of the white minority regimes in southern Africa. WCC General Secretary Philip A. Potter wrote to Mr. Thomas:

"We are convinced that the present assisted migration by an intergovernmental organisation of Europeans to countries which practise apartheid is an issue which should be of urgent concern to the Council of ICEM".

The WCC Central Committee in Utrecht in August 1972 had asked its member churches to discourage white migration to South Africa, Namibia, Zimbabwe, Angola, Mozambique and Guinea-Bissau. It said such migration "perpetuates and aggravates racial discrimination in the labour market".

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RIGHTS OF JEWS AND PALESTINIANS STRESSED

Geneva (EPS) - The search for equal justice for both the Palestinian people and the Jewish people remains a primary concern of the World Council of Churches, according to Dr. Philip A. Potter, its general secretary.

Responding to a journalist's query following the UN General Assembly's recent recognition of the Palestine Liberation Organization, Dr. Potter said: "We must not give up the hope that both peoples will find the way to live together in a situation in which self-determination, independence and national sovereignty are obtained and guaranteed for both.

"More than ever before, it should be kept in mind that, as the WCC Executive Committee said last February at Bad Saarow (German Democratic Republic), 'It is of the first importance that the rights of the Israeli Jews and implementation of the rights of the Palestinians should not lead to injustice to either people'".

EPS

## UNITED CHURCH'S MIDDLE EAST RESOLUTION

Des Moines, Iowa (EPS) - Some 225 members of the United Church of Christ attending the 165th annual meeting of its overseas service arm have adopted a resolution calling on both Palestinians and Israelis to recognize "the need and the right of these respective peoples to full nationhood, including political statehood within secure and mutually accepted borders".

The resolution also urged all parties to the conflict to pursue the difficult dialogue on political rights proposed by the UN General Assembly "with the determination to achieve agreement rather than partisan victory".

A copy of the resolution was sent to President Gerald Ford with a note explaining that the United Church's Board for World Ministries has worked in the Middle East since 1819, seeking to promote the welfare of all the peoples in the area through a variety of educational, medical and social services. President Ford and other top US officials were asked to "exert every effort to facilitate this dialogue of hope and to reduce the danger of a new outbreak of war".

EPS

CHURCHES' SERVICE TO WORLD  
WILL BE ASSESSED AT MONTREUX

Geneva (EPS) - The Development Minister of the Netherlands and an international economist from India will address a joint meeting of the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) and the Commission on the Churches' Participation in Development (CCPD), which opens at Montreux, Switzerland on December 1.

The Hon. Jan Pronk, a Dutch Reformed layman, and Prof. Samuel L. Parmar of Allahabad University have been asked to analyze the world situation as a prelude to a thorough examination of the churches' service to the world.

Listening to them will be 150 church development and world service experts, who serve as members and consultants to the two commissions of the World Council of Churches. On the basis of their familiarity with the WCC's programmes in the fields of inter-church aid, development, refugees, migration, disaster relief and rehabilitation, the experts will then see whether a re-alignment of the World Council's energies and resources is needed.

At the Uppsala Assembly of the WCC in 1968 the churches were challenged to take much more seriously the development needs of the world. One result was the formation of CCPD as an independent unit of the WCC. In 1971 under a Council restructuring, CCPD and CICARWS became part of a Programme Unit on Justice and Service.

As the 1975 Nairobi Assembly approaches, it seemed advisable to evaluate the four-year experience in light of present-day world needs and also to reflect on the experience at local and national levels of people's struggle for justice and development. Then the two sub-units can advise the Fifth Assembly what new tasks remain for the ecumenical movement and the churches.

During the Montreux Consultation small groups will discuss the sharing of resources among churches across the world, the role of churches in structural change, the struggle of the poor for justice and self-development, relief and rehabilitation in emergencies, and the role of people's movements in achieving social justice.

The biblical and theological roots of the Christian concern for mission, service and development will be traced in a speech by the Rev. Dr. José Miguez-Bonino, dean of the Department of Graduate Studies at Union Theological Seminary in Buenos Aires, Argentina. Opening worship will be led by Prases Hans Thimme of Bielefeld, Federal German Republic, chairman of CICARWS, and closing worship by Dr. Randolph Nugent of New York, chairman of CCPD.

"UNITE TO RECLAIM RIGHTS!"  
SAYS INDIAN PARLIAMENT

San Bernardino, Paraguay (EPS) - The demand for land was an overriding concern of the 32 Indian leaders from five Latin American countries who attended the First Indian Parliament of the Southern Cone.

"Indians are the original owners of the land whether they hold the title or not; Indians and the land are one. Land must be given back to Indians because lack of land brings insecurity". This was the refrain sounded again and again during the recent week-long meeting organized by the Marandu Project, sponsored jointly by the Roman Catholic University of Asuncion and the Indigenous Association of Paraguay. Financial support came from the WCC's Programme to Combat Racism.

Earlier consultations at Barbados (1971) and Asuncion (1972) exposed the exploitation of Latin American Indians by oppressive colonial structures and the participation of Christian missions in this process. This was the first meeting, however, in which Indians alone drafted the final recommendations.

Delegations from 11 indigenous nations in Argentina, Brazil, Venezuela, Bolivia and Paraguay drew up the final statement. It called on their respective governments to hand over land to Indian communities, for joint ownership, both in areas Indians have traditionally settled and in new areas recently cleared.

"The states should recognize the indigenous communities as having legal personalities capable of obtaining rights and contracting obligations", the statement said. States were also asked to support cooperatives organized and administered for the exploitation of land and other natural resources, and to provide them with credit, technical assistance and transport to consumer markets.

Noting that when the colonizers reached America they found fertile land, huge deposits of precious metals, mountains rich in timber and animals with valuable pelts, the Indian leaders said: "We cultivated and worked our communal lands and defended our people fearing nothing.

"Today we work our own lands for others - employers, missionaries, state bodies. We exploit the mountains and the mines, and our employers carry off the fruit of our labour. We are tired of suffering so much injustice.

"We are not animals, nor helpless children destined to work under the protection of the bosses, the missionaries or the officials who lend us tools and take them away when they feel like it. We demand the security and freedom of work which

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every human being should enjoy in the twentieth century".

Specifically the Indian leaders asked that work be paid in cash and not vouchers, the fruits of their labour be given to those doing the work, and economic measures be taken so indigenous peoples will not be forced to leave their communities.

Other sections of the Parliament's statement stress the importance of retaining indigenous languages in the education process, preserving native cultures through the teaching of history that spreads knowledge of Indian heroes and martyrs.

Other subjects discussed during the week were health, politics and the urgent need to form and develop Indian organisations. The call to unity was heard. Indians must unite to reclaim their rights from the oppressors, it was stated. Conflicts between different religious groups must cease and efforts must be made to resist attempts to divide Indian communities. Lastly churches, governments and international organisations were asked to work for the defence of human rights to end the five centuries of exploitation.

EPS

#### CONDOLENCES TO BIRMINGHAM'S MAYOR

Belfast (EPS) - Leaders of both Protestant and Roman Catholic churches in Northern Ireland have expressed to the Lord Mayor of Birmingham their "horror and revulsion" at the bombings last Thursday (November 21) in which 19 persons were killed and nearly 200 injured.

The cable read as follows: "We share in the horror and revulsion felt by all civilised people at last night's frightful carnage. It is beyond the power of words to express our condemnation of those responsible. From the depths of our own tragic experience of violence, suffering, sorrow and death in Ireland we feel deeply for the bereaved and suffering in your city. Our heartfelt sympathy and prayers go out to you all". The same message went to the Birmingham Council of Churches.

Signing the cable were William Cardinal Conway, Roman Catholic Archbishop of Armagh and Primate of All Ireland; G. Temple Lundie, moderator, Presbyterian Church in Ireland; R. Desmond Morris, president, Methodist Church in Ireland; and George O. Simms, Anglican Archbishop of Armagh and Primate of All Ireland.

EPS

## CHRISTMAS MESSAGE, 1974

Christmas is generally regarded as a time of feasting. As such it is the annual festival of our consumer societies. But this Christmas will be more than ever a time of famish for vast millions of people.

During 1974 we have been forced to recognise the threats to the survival of the human race. We now know that over half the population of the world is undernourished. Four hundred and sixty millions are threatened with starvation and death. The resources of the world are being ruthlessly and wantonly used up by the rich nations and also by the rich in the poor nations. Rising prices through real or induced scarcity have brought about galloping and uncontrolled inflation everywhere. Monetary speculation has greatly aggravated the situation, making it virtually impossible for the weaker countries and peoples to cope, let alone catch up. Economic recession, xenophobic harassment of foreign workers, political and social unrest, increasing totalitarian rule in many parts of the world, violence and oppression - all these have marked our daily life during the year.

This has also been the year when the attention of the nations was publicly drawn to the violation of human rights, to the need to replace confrontation by cooperation in promoting a more just world economic order, to the pressing problems of poverty in relation to over-population especially in the underdeveloped areas of the world, and finally to the world food crisis. We have had, too, our share of natural disasters which have affected most those who were least able to deal with or survive them.

This heightened awareness of the plight of our fellow human beings should force us to revise our false understanding of Christmas. Our Lord did not come in the affluence of divine power and prestige. He was born in a stable, there being no room in an inn. He was a refugee baby, Herod - that archetype of tyranny which is born of the insecurity of unjust, grasping power - having decided to murder all potential liberators. Indeed, when Paul appeals to the factious Corinthians to support their poorer brethren in Jerusalem he recalls the incarnation: "For you know how generous our Lord Jesus Christ has been: he was rich, yet for your sake he became poor, so that through his poverty you might become rich." (2 Cor. 8:9). In a letter to the Philippians, Paul evokes the basic causes of the tragic situation we are in by speaking of the self-regard and self-interest which dispose us to denigrate and dominate others. This is countered by the Christ who came, emptying himself of all visible trappings of privilege and becoming a human being in

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the form of a servant, a slave.

Christmas is and, I hope, will be this year a time of penitence, of metanoia. A time when we test our lives and the life of our societies by the incarnate life of Christ. A time when we realise that only a radical change in our minds and attitudes, and so of our styles of living and of our economic, political, racist and sexist structures will enable us to face our present threats to survival. A time when we remember, with Dietrich Bonhoeffer, in the midst of his doomed existence in the prison of tyranny: "It is not some religious act which makes a Christian what he is, but participation in the suffering of God in the life of the world. This is metanoia." A time when in penitence we confidently turn away from the fear of the threats to survival to the joy of living with and for others in the freedom and unity which Christ brought and brings at Christmastide.

As we prepare for the Fifth Assembly of the World Council of Churches under the theme, "Jesus Christ Frees and Unites", let us remember that it was God who in the freedom of his love for us sent his Son to unite himself with us and to free us from our divided and distorted existence and make us free to be united with our fellow human beings in self-giving love, in imaginative and courageous acts of goodwill, in the simplicity and spontaneity of a shared life.

Christmas therefore is a challenge to make metanoia, repentance, real this year in both our personal and corporate lives, as churches and also in the fellowship of the World Council of Churches. May we be given the fearless faith to bear fruit worthy of our repentance in attitude and word and act in the coming year.

Philip Potter  
General Secretary,  
World Council of Churches

Christmas, 1974

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NEW CHILE APPEAL ANNOUNCED  
AS CONDITIONS WORSEN

Geneva (EPS) - A new appeal for US\$ 1,365,000 to aid victims of human rights violations in Chile and Argentina was launched on November 29 by the Commission on Inter-Church Aid, Refugee and World Service (CICARWS).

Some \$1,450,865 which was received by the World Council of Churches in response to a first appeal launched in November 1973 was used by church committees in Chile and other Latin American countries to help 30,000-35,000 people suffering exile, persecution, unemployment, imprisonment and torture primarily due to their political beliefs.

"As long as the violations of human rights continue unabated under states of emergency where hunger, silence and detainment continue, men and women of goodwill the world over must do all they can to assuage the effect of suffering", said Mrs. Muriel S. Webb, director of CICARWS, in a letter announcing the new appeal.

Supplemental information appended to the appeal detailed the worsening situations in both Chile and Argentina.

According to the International Commission of Jurists, General Pinochet's ending of the "state of war" in Chile was immediately replaced by a new decree (No. 640) applying the provisions of "military justice" to the state of siege which still continues in force. Thus, said ICJ, "there is no change in the legal system, which continues to contravene basic principles of justice accepted among civilised nations. For every detainee who has been released in recent months, at least two new arrests have been made". Over 700 political suspects were arrested between May and August 1974. Half were released after 30 days and reported they had been tortured.

In addition, the ICJ reports mass arrests in the shanty towns: 10,000 to 15,000 persons in recent months. Apparently the purpose was intimidation. Most were released after 10 days; between 500-1,000 were detained in a camp in the north. The Ministry of Interior claimed 75% proved to be members of the Communist Party - "a ridiculous claim on any basis," notes ICJ, "but one which indicates the political character of these round-ups".

Information received from Argentina indicates a state of siege was declared November 6. Opposition newspapers have been closed. Universities have been occupied by police. Detentions and torture are frequent.

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The most grave phenomenon is the campaign of terror carried out by a group of para-military commandos known as the Argentina Anticommunist Alliance, which has publicly accepted responsibility for 30 assassinations.

Refugees who fled Chile and those who are helping them to regularize their legal and personal situations are increasingly plagued with death threats and administrative isolation.

The CICARWS appeal is designed to continue assistance to two church committees in Chile: the Churches' Committee of Cooperation for Peace headed by Lutheran Pastor Helmut Frenz and Roman Catholic Auxiliary Bishop Fernando Ariztia and the Churches' Commission of Solidarity and Development.

The first supports more than 120 lawyers, social workers, doctors, nurses and church workers who visit prisons and detention centres, give free legal advice, economic, health and pastoral assistance to families of detainees, assist students and youth and counsel potential exiles.

The second committee, a sub-committee of the first, finances self-generating employment schemes for persons out of work, especially those in working-class and marginal neighbourhoods. (Unemployment has hit 25% of the work force, and even those still at work find the price of basic necessities soaring way beyond their reach as a result of rampant inflation.)

Smaller amounts are earmarked for church-related groups and persons engaged in protecting victims of human rights violations in Argentina, and for emergency assistance for students and trainees to bridge the gap until scholarships can be obtained in countries of asylum.

EPS

#### NEW ZEALAND OPPOSES APARTHEID

Auckland, New Zealand (EPS) - The New Zealand Methodist Church has decided to ask two firms in which it owns stock to withdraw from South Africa. They are the New Zealand Insurance Company and the South British Insurance Company. At the same time the Methodists recognized that sale of the stocks might ultimately be necessary if "persuasion" did not achieve the desired result. The New Zealand Presbyterian Church voted to keep its shares, but a special committee will try to convince the firms they are supporting an "oppressive, repressive and evil" political and economic system in South Africa.

EPS

DEVELOPMENT CONSULTATION EMPHASIZES  
STRUGGLE OF THE POOR

Montreux (EPS) - The struggle of poor people around the world for social justice and a more hopeful future is emerging as a key concern of a World Council of Churches consultation on development which opened here December 1.

Some 110 church people from 51 countries are meeting at the invitation of the Commission on Inter-Church Aid, Refugee and World Service and the Commission on the Churches' Participation in Development to assess the WCC's development and service efforts over the past six years. They have also been asked to project future programmes that would intensify church work in this field.

In an opening address, Dr. Konrad Raiser, WCC deputy general secretary, said the principal task of the meeting was "to help the churches understand better what it means to be responsible and responsive". Food, energy and economic crises have combined to produce a "crisis of survival", he said. It is a crucial test of the fellowship of the churches".

Unless national and international structures are changed in favour of liberation and participation of the poorest people "the crisis will become a catastrophe", he declared. "Are the churches ready to live with the poor and share their struggle?"

The German theologian challenged the consultation to find the means of releasing the fundamental resources of the churches in favour of the struggle to be human. We need a listening, responsive theology, he said, which contributes to a political spirituality, naming the powers of evil and witnessing "to the hope beyond hope".

The struggles of poor people in different movements around the world were recounted in a panel presentation. Ezequiel Ander-Egg from Argentina, Richard Juma from Tanzania, Pearl Dreger from India, Clyde Bellecourt, an American Indian, and Luiz Pérez, a Spanish migrant worker in Switzerland, told about peasant movements, trade unions and minority movements in their countries.

Bellecourt challenged the churches to use their land to serve the needs of people or else hand it over. The American Indian Movement had learned that self-determination was the answer to Indian problems, he said. "We will make our own decisions and establish our own identity".

Self-reliance and social justice were also taken up in the presentation of Dr. Jan Pronk, Minister for Development in the Dutch Government. He called for development

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aid to intervene in favour of self-reliance and social justice for the poorest people. Priority should be given to immediate help for the hardest hit rather than constantly "investing" in the future, he said.

Noting the failure in political leadership in both rich and poor nations, Pronk declared that the rich nations must reduce their wasteful consumption patterns. The development crisis and the failure in economic systems demands "an international development cooperation policy which does not take the unequal distribution of power for granted", he said.

Calling for a worldwide rationing of basic commodities, the Dutch government minister made a plea for selective growth in the rich countries and "an equality policy" for poor people in those countries.

"In the present situation with increasing inequalities and growing scarcities we need international decision-making structures within which the poor have countervailing power. They will come about only if we proclaim a moratorium on the ongoing creeping process of strengthening the internal decision-making structures of the rich", he said.

These programmes require political decision-making, Pronk emphasized. What the churches do in the way of educational and political campaigns will be important in preventing the "rich" from imposing their solution on the rest of the world. "Please participate in that political process", he appealed.

Third World speakers warned of the possible danger of "interventionist" foreign aid. Development is a continuing struggle for independence, they said. The increase in oil prices have been a creative contribution to the world scene by giving the rich countries some shock treatment. They have been warned that their monopoly position is under challenge.

The consultation, which continues until December 7, is chaired by the Rev. Randolph Nugent, the black American Methodist chairman of CCPD; Präses Hans Thimme from Westphalia, chairman of CICARWS; and Dr. José Miguez-Bonino from Argentina.

EPS

#### IMPORT OF S.A. COAL PROTESTED

New York (EPS) - Church groups have joined a trade union in seeking to stop the importation of South African coal to the United States. The Interfaith Centre on Corporate Responsibility, a coalition of 16 Protestant agencies and Roman Catholic orders, has filed a complaint with the US Securities and Exchange Commission charging the Southern Company misled prospective shareholders in a prospectus advertising 17.5 million shares of new stock. It failed to mention that the United Mine Workers had asked a US court to forbid the corporation from importing coal from South Africa. The union says the condition of South African miners is equivalent to "slave labour".

EPS



THE POOR TEST CHURCH'S IDENTITY,  
LATIN AMERICAN THEOLOGIAN SAYS

Montreux (EPS) - The Church has lost its identity if the poor cannot recognise the face of Christ in the Church, a Latin American theologian told the WCC Consultation on Development meeting here this week.

In a theological reflection Dr. José Miguez-Bonino said the poor belong to the "very nature of the Church". Jesus had made it clear he would be present with the poor and the oppressed. "If the Church does not recognise itself in the poor and the poor do not recognize Christ in the Church, the Church has lost its identity", he continued. The gospel of Jesus Christ is proclaimed as the good news of liberation and salvation, he declared. "It is demonstrated within the struggle of the poor."

The Argentinian theologian, who is a co-chairman of the conference, emphasized this was not an academic exercise, it relates to the life and death of the Church. "It is an attribute on which the Church stands or falls".

The speaker identified a further challenge as understanding the historic meaning of the Resurrection. Too much talk of the Resurrection had been conducted in mystical terms, he said, but the Risen Christ also has something to say about the principalities and powers.

Pointing to the implications of understanding the poor as part of the Kingdom, Miguez-Bonino said it was clear that the true Church (as represented by the poor) did not coincide with the existing Church. This is not a new phenomenon, he suggested. "What is new is that social and ethical criteria become a test of ecclesiology. We have a struggle for the Gospel within the Church".

Dr. Bonino's presentation was complemented by an Indian Orthodox theologian who pointed transcendental reality. Fr. Paul Verghese of the Syrian Orthodox Church, reminded the Consultation that the Church must cling to the belief that justice will come, but not necessarily today.

The crucifixion was a reminder of apparent failure, he said. "What happens to those who have died without justice? My faith tells me that justice will come in spite of my failure. God's justice must ultimately be manifested. We must not confuse our actions with His."

AACC URGES OPEN TRIAL  
FOR ETHIOPIAN PRISONERS

Nairobi, Kenya (EPS) - The All Africa Conference of Churches (AACC) has called on the Armed Forces Revolutionary Committee in Ethiopia to permit observers from international organizations to attend future trials of those still held prisoner. It mentioned specifically the OAU, International Commission of Jurists and Amnesty International. The appeal was coupled with the request that the rights of the remaining accused to a fair trial in open court, including the right to counsel and to appeal, should be scrupulously observed.

The AACC insisted there should be "no further violation of human rights through excessive punishment of those who may be found guilty".

Canon Burgess Carr, general secretary of the AACC, announced the appeal to the Revolutionary Committee at a press conference here shortly after word came of the execution of 60 prominent Ethiopian civilian and military officials.

"It is an enormous tragedy", said the AACC, "that a revolution which until last weekend had been exemplary in following a course worthy of Ethiopia's 3,000 years of political maturity, in a spate of rashness and revenge has ushered in a situation that could produce widespread bloodshed and civil war.

"This deterioration of the situation must certainly be viewed as a betrayal of the revolutionary good faith of the Ethiopian students, workers and peasants, and as such deplored by all who had hoped to see an end to feudalism, and progress towards political, economic and social justice in that country".

Canon Carr also noted that Africa "and indeed the entire world" was apprehensive about the fate of former Emperor Haile Selassie, "a leader whose contributions to the peaceful arbitration of conflicts in Africa...have earned for him the deepest gratitude and highest admiration of peoples throughout the entire world".

Meanwhile in Geneva the Lutheran World Federation issued a statement December 3 saying, "In Christian conscience we deplore and condemn decisions in any country which result in the execution of human beings who have not been treated to the due process of law with the right of personal defense.

"The Christians in this international Lutheran family humbly plead and pray that the principles of the Universal Declaration of Human Rights will be applied in the case of those still in custody. Specifically the LWF urges that before any collective judgement is made or sentence passed, the individual accountability of the persons in detention will be thoroughly assessed". The statement was signed by Dr. Mikko Juva of Helsinki, LWF president, and the Rev. Albertus Maasdorp, associate general secretary.

ECUMENICAL TEAM HELPS CANADIANS  
TO ASSESS THEIR MISSION

Toronto, Canada (EPS) - At the invitation of the Canadian Council of Churches a six-member team from abroad toured Canada for three weeks acting as a catalyst stimulating Christians to self-examination. The team did not set themselves up as judges of the Canadian situation. Rather they came to share their commitment with the church members they met and to raise questions about the ways in which that commitment ought to be expressed today. The same questions came up again at a two-day consultation immediately prior to the General Board meeting of the CCC. Team members included a Baptist minister from Zaïre, a Disciple of Christ pastor from Argentina who has worked among indigenous peoples, a Presbyterian political scientist from Cameroun, a Roman Catholic sister experienced in development work in Southeast Asia, an Anglican editor from Costa Rica and a Lutheran engaged in education for mission with the World Council of Churches.

After a swing through six of the 10 Canadian provinces, team members questioned whether the proclamation of the Gospel was not sometimes influenced by "a businessman's theology" which resembled advertisements for Nescafé. This oversimplification of the Gospel message led people to think they could have "instant Christianity" like instant coffee, instead of challenging them to struggle against the powers and principalities of the present day.

The team also felt words such as love, peace, reconciliation and justice were given superficial interpretations. "Reconciliation", for instance, seemed to be interpreted as stimulating friendship or forcing another person to accept one's own view, rather than submitting one's whole being to the light of the Gospel.

The visitors shared their conviction that Christian life has radical consequences. There is no middle of the road. They challenged Canadian Christians to see what this means for those living in one of the richest countries in the world. What is mission in Canada?

Although the team found that church members often lacked information about the rest of the world, that there was a notable absence of a prophetic dimension in the Church's witness, coupled with discrimination against minorities such as the elderly, native peoples, victims of broken marriages, it also discovered groups of Christians and individuals throughout the churches who are sincerely searching for a reorientation of their Christian vocation and are committed to paying the price for their belief.

WCC MISSION BODY WILL HOLD  
FIRST SESSION IN PORTUGAL

Geneva (EPS) - Discerning the "signs of the times" and their implications for the task of mission will be the major agenda item for the Commission on World Mission and Evangelism (CWME) when it holds its first meeting ever in Portugal from 3rd to 8th February 1975.

Scene of the meeting is the Ecumenical Centre for Reconciliation at Figueira da Foz, inaugurated in June 1969 by Dr. Eugene Carson Blake, then the general secretary of the World Council of Churches. Host for the meeting is the Federation of Protestant Churches in Portugal. Attending will be the 45 commission members and consultants (including seven Roman Catholics) plus a score of other participants.

An introduction to the discussion will be provided by Bible study and reports made by commission members from the different continents on the signs of the times as they see them.

Prior to the commission meeting four smaller groups will convene 1st and 2nd February. Their conclusions concerning evangelization, rural mission, education for mission and various theological studies will feed into the later discussion. Recent developments in the ecumenical sharing of personnel and the African proposal for a moratorium on missionaries will also be on the agenda, as well as reports from the Theological Education Fund and the Christian Medical Commission.

Looking towards the Fifth Assembly of the WCC in Nairobi, the CWME will prepare for an open hearing at which delegates may seek information about and question the several programmes carried out in the last six years.

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FIFTH ASSEMBLY OFFICIAL HONOURED

Nairobi (EPS) - The Rev. Lawi Imathiu, head of the Methodist Church of Kenya and chairman of the local arrangements committee for the Fifth Assembly of the World Council of Churches, has been named a member of Kenya's Parliament by President Jomo Kenyatta. One of 12 presidential appointees authorized by Kenyan law, Mr. Imathiu chairs the National Christian Council of Kenya in addition to presiding over his 18,000-member denomination. Organizing secretary for the WCC's forthcoming assembly is the Rev. John Gatu, general secretary of the Presbyterian Church of East Africa and chairman of the All Africa Conference of Churches.

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## GOOD NEWS FOR SPANISH PROTESTANTS

Madrid (EPS) - Protestant churches in Spain will be allowed to transfer titles of their properties to the churches without paying the large legal fees and taxes normally required in such transactions. The change of policy was confirmed by the government ministries of justice and properties in response to a request from the Evangelical Legal Committee headed by Dr. José Cardona. Details are being worked out and a time limit set for the transfers, which will be possible only for those churches legally registered and for property on which the title is clear.

EPS

## CLEANING UP P &amp; G ADS

New York (EPS) - The United Presbyterian Mission Council (USA) will file a shareholder resolution asking Procter and Gamble, a major soap manufacturer, to review the images of women conveyed by its advertisements and to propose changes in specific ads that appear to demean women. Questions to be used as guidelines in judging such ads include: Is the major or only role of women conveyed that of housekeeper? Are women presented as being intellectually inferior to men? Do advertisements emphasize sexuality in order to sell a product? The proposed shareholder action will be preceded by conversations with the firm.

EPS

## CIA INVESTIGATION SOUGHT

Washington, D.C. (EPS) - The US Congress was urged to hold public hearings on the role of the Central Intelligence Agency (CIA) in last year's overthrow of the Allende government in Chile. Ten prominent church, university and union officials signed an open letter referring to the recent disclosure that \$8 million in taxpayers' funds were used to accomplish "one of the bloodiest coups in recent history". Congress was asked to enact laws to end the violation of human rights; to end American support for the Chilean junta; and to end covert action by the CIA. The letter was signed by Dr. Sterling Cary, president, National Council of Churches; Mr. William P. Thompson, stated clerk, United Presbyterian Church; Archbishop Iakovos, primate of the Greek Orthodox Church; and Bishop James Mathews of the United Methodist Church.

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## DEVELOPMENT WEEK IN SWEDEN

Stockholm (EPS) - South African personalities as well as Christians from Asia and Latin America visited Sweden last month to participate in the nation-wide ecumenical development week. Rattvik northwest of Stockholm was the scene of three intensive days of lecturing and discussion on the image of modern Africa. Speakers included Canon Burgess Carr, general secretary of the All Africa Conference of Churches, who explained the concept of "moratorium" as a means by which African churches try to find their own identity; Chief Gatsha Buthelezi of KwaZulu, one of the government-established "homelands" for Africans; and Dr. Manas Buthelezi, Lutheran theologian and teacher.

Dr. Luiz Carlos Weil, a Brazilian on the staff of the World Council of Churches, took part in a Latin American "teach-in" in Stockholm. Prof. S.L. Parmar of India discussed with leading Swedish industrialists the effects of their investments in South Africa. Bishop Leonard Auala of Namibia, an outstanding critic of apartheid, addressed a group in the far north of Sweden.

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# Ecumenical Press Service

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LIBERATION GROUPS GET \$1.2 MILLION  
IN FARM, MEDICAL, SCHOOL SUPPLIES

Montreux, Switzerland (EPS) - Liberation movements in Angola, Guinea-Bissau and Mozambique have received more than \$1.2 million worth of agricultural equipment and seeds, medical help and educational supplies through the WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS) since 1972. The Commission, at its semi-annual meeting here, heard that the programme had received 93.5% coverage from churches and governments in Africa, the West Indies, North America, Europe and New Zealand.

The CICARWS programme, which is separate from the grants made through the Special Fund to Combat Racism, gives priority to projects likely "to promote the freedom, dignity and quality of life of Black Africans and other oppressed groups". The secretary for material aid has made extensive visits in all three countries. (Reports are available from the Commission.)

Mr. Bethuel Kiplagat from Kenya told the Commission that the events in Portugal and their repercussions in Africa marked an "historic moment. The struggle has moved into a new phase," he said. He also told commissioners that the Christian Councils in Kenya, Tanzania and Uganda had met recently and agreed to give whatever help they could to the churches in Mozambique.

The Commission agreed to continue its support to the movements and governments in Angola, Mozambique and Guinea-Bissau and to explore ways of extending help to other liberation movements in southern Africa. In relation to Mozambique, the Commission decided to ask member churches of the WCC to support relief projects assisting war-affected groups in that country, and indicated it was ready to aid people who have fled from Mozambique to South Africa and Portugal.

Reporting on developments in the project system, through which the Commission seeks aid for some 650 projects of churches in more than 90 countries, Mr. Jean Fischer, deputy director of CICARWS, told the commission there were now advisory groups in each region. Their task will be to determine local priorities and advise on inter-church aid policy in the area. This is part of an attempt to shift decision-making power into the regions.

The Commission agreed to recommend a service programme for 1975 of \$861,000 plus SFr 5,378,850. This covers the costs of the refugee programme, Ecumenical Youth Service, migration services, scholarships, health and other programmes plus CICARWS' administrative expenses.

CHURCHES CHALLENGED TO  
STRUGGLE WITH THE POOR

Montreux (EPS) - Churches around the world have been challenged to identify with and support the struggle of poor people for social justice and liberation by a World Council of Churches consultation on development which closed here December 7.

"Masses of people are caught in a struggle for survival seeking to liberate themselves from poverty and oppression", the consultation said.

The 271 Protestant, Orthodox and Anglican member churches of the WCC in 90 countries were asked to support movements of people "struggling against economic exploitation and those who are victims of social discrimination by society and the Church". This also involves increased support for programmes for uprooted people, such as migrants and refugees, the consultation added.

Meeting under the shadow of several world crises related to food supplies, energy and development needs, some 110 church people from 52 countries came to Montreux at the invitation of the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) and the Commission on the Churches' Participation in Development (CCPD) to assess WCC work in the development field and to suggest new action guidelines. Poor people were identified as those worst hit by the present crises.

Introducing a report titled "The Struggle of the Poor - Challenge to the Churches", Mr. Oh Jae Shik of Korea noted the ambiguity of the churches' commitment to the poor. "The Early Church was a people's movement...however, the Church has almost always become a partisan of the powers. This is an embarrassing topic for us all", he said. "In no sense do we represent peoples' movements."

But he drew the consultation's attention to the fact that churches in Latin America and Asia are beginning to be committed to the struggle of poor people. "They discover there, new elements of the revelation of how Jesus Christ is present in the struggles of our time", he said.

The WCC was asked to ensure poor people were represented in its decision-making structure at all levels.

In a theological reflection, a group working on theological issues recalled Jesus' words that he came to bring good news to the poor and proclaim liberty to the captive. "Jesus Christ reveals the righteousness of God in this partisanship with the poor. We need to ask the ecclesiological question whether the Church can be the Church if it is not identified with the poor."

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As part of the repentance demanded of the Church, the group asked the churches to consider breaking "the alliance with the structures of power" and to provide a place where the poor could organise for emancipation. Another implication relates to church structures and life-styles, the group said.

The first results of the consultation, whose reports will be widely shared with the churches, is that CICARWS and CCPD have agreed to appoint a joint committee to investigate the possibilities of working together more closely. Attempts will also be made to reshape channels of church assistance to overcome patterns of domination and dependence between rich and poor churches.

Another major concern was the world food crisis. "Immediate measures are required to prevent massive starvation and to attack its root causes", the consultation stated. An attack on current life-styles in the rich countries and their exorbitant patterns of consumption was one means of solving the problem, it was said.

A report to the consultation underlined that changes in life-styles could only be achieved by political action. "Community life-style is always linked with community structures", the report said. "Are not stronger planning systems of resource utilization and distribution necessary? Can this be achieved other than by political change?" the consultation asked.

Support was also given to the implementation of a new world economic order as outlined by the sixth special session of the UN General Assembly earlier this year.

Trade relationships between rich and poor countries, the present distribution of power both within and between nations, the influence of multinational corporations, militarism were all part of the structural obstacles to development, the consultation said. Churches were asked to intensify their educational programmes and their pressure on governments to push social justice concerns both nationally and internationally.

Assessing the results of the consultation, Präses Hans Thimme of West Germany, chairman of CICARWS and a co-chairman of the consultation, said it was "a call for repentance, personal, ecclesiastical and structural". For CCPD Dr. Gunter Linnenbrink also of West Germany warned against the danger of "a new development rhetoric. We must adapt our structures to our concerns", he said.

The consultation was chaired by Präses Thimme; the Rev. Randolph Nugent of New York, chairman of CCPD; and Dr. José Miguez-Bonino of Argentina.

INDOCHINA FUND FORMS SAIGON ADVISORY  
COMMITTEE, SHIPS SUPPLIES TO NORTH

Bangkok (EPS) - An advisory committee for South Vietnam composed of outstanding Buddhist, Roman Catholic and Protestant educators will serve as a conscience for the Fund for Relief and Reconstruction in Indochina (FRRI).

On his return from a recent visit to Saigon, FRRI Director Ernest L. Fogg announced that the new committee would have as consultants young men and women deeply involved in efforts to achieve reconstruction and a measure of justice for all the people in South Vietnam.

Set up by the World Council of Churches in 1972, the Fund for Reconstruction and Reconciliation in Indochina has a budget of \$5 million. The 15-member board of the fund (five from Indochina, five from Asia, five from abroad) decided to allocate \$2 million to North Vietnam, \$2 million to South Vietnam, \$500,000 to Laos and \$500,000 to Cambodia.

While in Saigon Mr. Fogg continued preparations for an Indochina Forum scheduled for February 1975. Representatives from all the countries involved plus church officials from abroad will visit all areas in Indochina prior to the forum to make a firsthand assessment of needs. Papers prepared by those in the areas will be circulated prior to the meeting.

Invitations to the forum went out this week from the new offices of the FRRI situated at 197/1 Silom Road (Suite 504), Bangkok.

Meanwhile the World Council of Churches' material aid office in Geneva is proceeding with arrangements to re-equip the Hai Duong Hospital in the Democratic Republic of Vietnam. In October two more shipments of medical equipment valued at \$185,000 went from Hamburg and Hong Kong. Through negotiations now in progress, additional supplies will be sent early next year.

A team of four persons representing the Fund visited North Vietnam for a week recently at the invitation of the Red Cross Society. In the team were Dr. Aaron Tolen of the Cameroun; the Rev. John Nakajima, general secretary of the National Christian Council of Japan; Ms. Pamela Gruber, associate general secretary of the National Council of Churches in New Zealand; and Mr. Fogg.

Purpose of the team's visit was to discuss the content of the next shipment of material to Hai Duong Hospital in the Province of Hai Hung and to see the hospital itself.

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In conversations with provincial officials, including those responsible for health and medical services, the team learned that Hai Duong is the apex of a pyramid, taking cases referred to it by the 22 district hospitals. These treat cases too complicated for the 407 village hospitals.

Hai Duong was first bombed in 1967 and again in 1972 when the hospital was totally destroyed. The present 300-bed hospital is in what was then the medical school and living quarters. Fortunately most of the patients and some of the equipment had been dispersed prior to the bombing. The latter is now outdated and many medicines are in short supply. Due to a severe lack of building materials, it will be five or six years before the buildings can all be replaced.

Hai Duong is also responsible for training and research. It provides in-service training for 12 future doctors taking a seven-year course and 600 physicians undergoing four years of training. The research team of 60 includes 20 doctors of whom five are specialists.

While in North Vietnam the FRRI team attended Sunday morning worship at a Protestant church in Hanoi. After the service they talked for an hour with Pastor Bui Huanh Thu and other church leaders and learned that they hold an afternoon Sunday School and an evening service. Wednesday they meet to pray for the country, the Church and the world. Thursday evening there is preaching and Saturday evening is devoted to Bible study. This programme has continued since 1954.

The Protestant Church was started by the Christian Missionary Alliance in 1912. Some pastors and members went south in 1954 but today there are 26 pastors ministering to 40 congregations.

"We found a church faithful to the Gospel and participating fully in the life of the nation", reported Pamela Gruber. "We were asked to extend warm Christian greetings to the Christians of our own countries. As we left Pastor Bui Huanh Thu said, 'Today we have enjoyed Christian communion because of your visit here. Just because you go away that communion is not broken. We will continue to remember you in our prayers'".

Enroute to Hanoi the team stopped in Laos and talked with the Ministry of Planning about the small agricultural projects at village level to be financed with a \$60,000 grant from the Fund. Additional grants will be used to rebuild village churches belonging to the Evangelical Church of Laos and to aid the resettlement of refugees displaced by the war.

INDISSOLUBILITY OF MARRIAGE  
DEBATED BY THEOLOGIANs

Strasbourg, France (EPS) - Unanimous agreement on the permanent and life-long character of marriage characterized the fourth dialogue among Roman Catholics, Lutherans and Reformed held here December 2-7.

Taking up the issues left unresolved in last year's discussion on the "indissolubility" of marriage, the tripartite dialogue heard two major presentations. Prof. Hans Dombois, a Lutheran from Heidelberg, and Prof. Cyrille Vogel, a Roman Catholic of Strasbourg, outlined the distinctive approaches in the Christian tradition with regard to broken marriage, patristic evidence, the practice of the Orthodox Church, medieval theology and modern developments.

Confronted by the evident breakdown of marriage and family life in many parts of the world, the participants gave considerable attention to the need for shared responsibility and offered recommendations for pastoral action.

After studying the distinctive elements in the approach of the Roman Catholic Church, of Protestant churches and of the churches of the Eastern tradition, the consultation formulated several questions which it would like the various traditions to answer.

This world-level dialogue on "the theology of marriage and the problem of mixed marriages" has been in progress since 1971 under the joint sponsorship of the Lutheran World Federation, the World Alliance of Reformed Churches and the Secretariat for Promoting Christian Unity of the Roman Catholic Church.

Earlier sessions dealt with a psychological, sociological and religious analysis of the contemporary situation and the theological understanding of the man/woman relationship, as well as the sacramental nature of marriage.

The study commission expects a final report on the total theological work done over the past four years to be ready during 1976.

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THEOLOGICAL EDUCATION IN CHINA

Singapore (EPS) - Although no students have attended classes since mid-1966, Nanking Theological College still exists. The teaching staff are scattered throughout the People's Republic of China investigating what patterns of theological education might be appropriate for the future. This news was conveyed to church visitors to China by Bishop K.H. Ting, a leader of the Three-Self Movement and president of the college.

EPS

NAUDE, SAKHAROV RECEIVE  
REINHOLD NIEBUHR AWARDS

Chicago, Illinois (EPS) - Dr. Beyers Naude, director of the Christian Institute of Southern Africa, and Prof. Andrei Sakharov, Soviet physicist and a spokesman for dissenters, have received Reinhold Niebuhr awards in a ceremony held at the University of Chicago. The awards, made to leaders in the struggle for human rights, each carry with them a check for \$5,000.

The award to Prof. Sakharov was accepted by Prof. Pavel Litvinov, a fellow physicist who came to the US earlier this year. He relayed word that Prof. Sakharov had sent letters to both President Ford and Communist Party leader Leonid Brezhnev calling attention to a "new wave of political persecution in our country". He noted that court persecution of religious believers has grown stronger and mentioned the death of a Buddhist, Dadia Dandaron, in a prison camp from cruel treatment.

"Absolutely necessary are the reduction of prison terms, an improvement in diet and a relaxation of the daily regime", he wrote. "Also necessary is amnesty for political prisoners held in jail and in hospitals".

Dr. Naude, after accepting the award, gave a speech on "Christian Involvement in the Struggle for Human Rights and Justice".

For centuries, he noted, the vast majority of clergy and laity in the Church thought of violence mainly in terms of physical force. "The other more subtle and sophisticated but not less threatening, painful, humiliating and dehumanizing forms of violence - such as gross political injustice, economic exploitation, psychological terror or socially destructive systems - these have taken many centuries to be designated as equally unacceptable and even more destructive", he said.

Unwilling to condemn those who, having tried all else, find no option left but to procure liberation through violence, Dr. Naude still affirmed his belief that "this is not the truly satisfying answer which God has made available".

"I sense", said Dr. Naude, "there is a dimension of divine power of moral force available to us as human beings which we as a Church or as a Christian community have not yet been able to grasp and act upon. In the tradition of Mahatma Gandhi and Martin Luther King, I believe once this divine power of moral force is understood and fully utilized, it will create a human initiative to resolve situations of conflict through other means than those of violence".

CYPRUS CHRISTIANS AND MUSLIMS  
AGREE TO RESPECT WORSHIP PLACES

Geneva (EPS) - Leaders of both sides on the Island of Cyprus have given guarantees that complaints of the desecration of Christian churches and Muslim mosques can be investigated immediately by appropriate members of each religious community. The guarantees were given in Nicosia on 2nd December by Ambassador George Pelagias, acting director-general of the Foreign Ministry of the Republic of Cyprus, and by Mr. Rauf Denktash, president of the "Autonomous Turkish Cypriot Administration".

Word of the guarantees was brought to Geneva by Dr. John B. Taylor, staff member in the World Council of Churches' Subunit on Dialogue with People of Living Faiths and Ideologies. He visited Cyprus from 30th November to 3rd December at the invitation of all parties concerned, including the Government of Turkey. He met with political and religious leaders on both sides of the war-scarred island and was allowed to inspect the condition of several churches in the north and several mosques in the south.

With the cooperation of the Turkish armed forces, Dr. Taylor was shown the church at Glykiotissa near Lapithos, which had been the subject of worldwide complaints to UN Secretary General Kurt Waldheim and to WCC General Secretary Philip Potter. A photograph in the Turkish press had showed it with Islamic furnishings and Turkish soldiers performing Islamic prayers.

Dr. Taylor confirmed that this church had been used as a mosque. He also corrected statements appearing in the Turkish Cypriot press misrepresenting him as thanking Turkish authorities for the preservation of the churches in the Turkish region and describing as "unfounded" the report that churches have been converted into mosques.

For much of his tour of the island Dr. Taylor was accompanied by Dr. Rifat, the Mufti of Cyprus, and by WCC staff members the Rev. Kenneth Ziebell and the Rev. Peter Cowan, who are working with both Greek and Turkish refugees or displaced persons but have hitherto been denied freedom of movement in the north.

The visitors also saw the church at Panagra which had been used for several months as a sheepfold but had just been thoroughly cleaned and was now to be kept secured. Other churches where some stealing was said to have taken place were now to be locked and regularly inspected. Still other churches bore no signs of interference. The Glykiotissa church has now been rearranged and locked and will not become a mosque. Instances such as broken crosses on roofs, a defaced ikon (as at Glykiotissa) and

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crosses painted out on a church wall (as at Trikomo) appear to be acts of individual insensitivity and destructiveness, Dr. Taylor reported. Such actions have been categorically forbidden by Mr. Denktash and by the Mufti, who has flatly refused any requests to convert churches into mosques. Both leaders have been instrumental in having Turkish flags removed from the roofs of churches.

Dr. Taylor stressed that the WCC staff was not concerned merely for church buildings. "We are equally concerned about the fate of mosques", he said. In response to the anxious request of the Mufti, he went to the important Tekke of Umm Haram at Larnaca. On his unannounced visit he found the shrine was now carefully and reverently looked after, whereas several years ago, after being designated as within a Greek military zone, it had fallen into temporary neglect. The main mosque of Larnaca presents a very sorry sight, Dr. Taylor reported, since it was at the centre of heavy fighting; it is now in a deserted UN-controlled area. The main door is still locked but one can walk in through a gaping opening.

Bishop Chrysostomos of Paphos, acting head of the Greek Cypriot Church, and Dr. Andreas Mitsides, secretary of the Archbishop's office and a member of the WCC Central Committee, expressed deep concern about the condition of such mosques. They promised to have the Larnaca mosque cleaned up and inventories taken of the debris-strewn rugs and the manuscripts and books still stacked in the open mosque cupboard. At the randomly selected village mosque of Menoia it was found that the door had been forced by some individuals and new wiring had been ripped out. The Greek Cypriot religious and political leaders undertook to investigate all such complaints and to facilitate an inspection of mosques in the south by the Mufti and other suitable Muslims.

"A new and deliberate policy of scrupulous respect and of coordinated and guaranteed inspection of churches and mosques on both sides of the island would symbolize and encourage a new determination towards constructive community relationships", said Dr. Taylor. Dr. Rifat expressed the fervent hope that "neither religion should be manipulated by propaganda and fanaticism to deepen the tensions of the island, but each should start to build a bridge of tolerance and peace," while Bishop Chrysostomos spoke movingly of "the need to build the spirit of love".

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Seldom do social action consultations produce full-blown theological statements...or mission-oriented churches enter the political arena... or national councils of churches tackle the thorny Middle East conflict ...or evangelicals urge social action.

This week's Ecumenical Press Service contains documents illustrating all these phenomena as follows:

- (1) A theological reflection from the CCPD/CICARWS Joint Consultation on Development held at Montreux, Switzerland, December 1-7, entitled "Structures of Captivity and Lines of Liberation";
- (2) A Declaration on the National Situation issued by the Presbyterian Church of Korea, the country's largest Protestant church and one widely known for its emphasis on evangelism;
- (3) A statement by the Netherlands Council of Churches on the Middle East;
- (4) A report of the Thanksgiving Workshop held in Chicago (USA) by Evangelicals for Social Action;
- (5) Results of a consultation on bilateral theological dialogues.

THE NEXT ISSUE OF EPS WILL BE DATED JANUARY 9, 1975.



## REPORT FROM WORKING GROUP ON THEOLOGY

## Joint Consultation on Development

Theological reflection feeds into and emerges out of Christian obedience and praxis in a particular historical time and context. This is Advent 1974, and we have come to Montreux from a variety of situations and backgrounds. What we say together is bound to what we have experienced and thought: it is not a statement of eternal truth valid for all times and all situations. Still we hope it is a word to many in our time.

I. The Forms of Our Captivity and the Lines of Our Liberation

The new age in Christ has dawned and is still coming. The old has died and is still passing. We live between the two advents, trusting in Him who has come but looking forward in hope to the same one who is always coming and will come in a new way on the last day to judge and to redeem.

The forms of our captivity which belong to the old age, and the lines of our liberation which the new age brings are both parts of our experience. Sin and death have been overcome, but continue to plague our existence. The condemned and vanquished enemies take new forms and prevent our entry into the new age of freedom and joy and peace and love.

We have been caught in a distorted perception of the movement from the old to the new as the ascent from underdevelopment to development, as if there were two stages through which all had to pass to attain life abundant. We know now that overdevelopment and underdevelopment are two sides of the same reality, the one existing because of the other.

The patterns of our captivity can be seen in this network of political and economic power relations within each nation and between nations. So long as the pattern of power remains one of dominance and dependence, all development can only strengthen that pattern and will fail to liberate the oppressed as well as the oppressor from the captivity of the old age. Affluence is not liberation. Meaninglessness, loss of identity, despair and fear stalk the communities of the affluent in all countries.

The mystery of sin goes deeper than the structures of political and economic power relations. The rich are caught in the grip of greed and consumerism. The poor are tempted in their need, to be greedy after the affluence of the rich. Human relations deteriorate in nearly all societies, and the earth becomes an oppressive enclosure with no word of hope coming through. In greed and guilt, in loneliness and despair, in fear and anxiety, in poverty and want, in selfishness and corruption, the old age seems to defy the powers of the new.

We are captives in a world where even the word of God is not easily or everywhere heard. The Church itself seems to be in captivity wherever it has become allied or compromised with the powers of the old age, and there the word of God too is bound. Liberation has to begin in the household of God. The word of God must be heard again, calling to repentance and faith.

Where do we look for the signs of the new? Where are the symbols that dispel our despair and bring new hope? Amidst the presence of the mystery of sin, where do we discern the signs of the presence of the Kingdom?

God be praised, all is not darkness. The light still shines in the darkness, and

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the darkness shall never be able to quench it. There are witnesses to the light. The power of Jesus Christ is at work and the Holy Spirit will bring to perfection that which God has begun. The new age is not a myth or a symbol, but a powerful reality which overthrows the mighty from their thrones and fills the hungry with good things.

## II. The Churches and the Poor

The poor are not yet filled with good things, and the mighty still seem to be on their multinational thrones, though not all too comfortable. The poor are heeding the trumpet and awakening to the call to struggle. The Lord's words in the synagogue at Nazareth that he has been anointed to bring good news to the poor and to proclaim liberty to the captives ring true with new meaning today. The righteousness of God in the Old Testament has shown itself in the deliverance of the poor from their oppressors, in the vindication of the defenceless, in the protection of the orphan and the widow, in a definite taking of sides with the victims of injustice.

Jesus Christ reveals the righteousness of God also in this partisanship with the poor, and we need to ask the ecclesiological question whether the Church can be the Church if it is not identified with the poor. Some would go even further and insist that the Church has to be poor in order to be identified with the poor, and that in a Church that is wealthy and powerful the word of God may be bound.

Has a church the right even to assist the poor when it is allied with the oppressor? How can its proclamation then be good news to the poor? What value has its development assistance if its partisanship is with the powerful and the affluent? How can a church that is in servitude to the structures of captivity that belong to the old age be liberated to proclaim the word of liberation and be a true servant of the poor and the oppressed?

## III. The Servitude and Servanthood of the Church

How does the Church struggle for its own liberation in order that it may be free to proclaim the gospel of liberation? The struggle for the Church goes on within the Church. The Church, called to be herald, sign, sacrament and agent of the Kingdom, waits for her own liberation by the power of the New Age. What are the elements in this liberation of the Church which will also give free course in the world to the saving word of God?

- a) The call to repentance. The churches' repentance can take many forms depending on the situation and heritage of each. For some rich and powerful churches, repentance and selfemptying may mean the renunciation of wealth and power, a decidedly costly process. Churches would themselves have to know powerlessness in order to be open to the powers of the New Age. To break the alliance with the structures of power bring an the accusation of treason and the possibility of persecution.
- b) The call to defend the defenceless. This may mean coming to the defence of the dispossessed, fighting for victims of torture, exposing the schemes of those in power, being a voice for the voiceless, confronting the mighty in their insolence, risking our own security and comfort - all at great cost.
- c) Prophetic criticism of the oppressor and proclamation of hope to the poor. Prophetic criticism may be more than verbal. Sometimes it may entail treason when measured by the canons of patriotism. The message of salvation may have to aim

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at the destruction of the structures of oppression and the setting of the captives at liberty. Proclamation that denounces oppression and generates hope may even divide the community of Christians, but Jesus has said also that he has come to bring the Sword, not Peace. The ambiguity of the Church, in its practical compromise and partial faithfulness, will come to light only with the authentic proclamation of the word.

- d) A place for the poor to organize their struggle. Can the Church be a home in all countries for the poor to get together and organize their own struggle? Can the community of the faithful be a place where the poor and the dispossessed can find hospitality, as they used to do in the early days of the Church? Not just to be fed and housed, but also to organize themselves for their own emancipation?
- e) The priestly role of intercession and prayer for the poor and the oppressed. A church that struggles for its own authenticity should also be a priestly community continually lifting up the poor and the oppressed in their prayer and intercession.

The above is not meant to be a list of all the things that the Church is or does. Much of our traditional proclamation, diakonia and education may have to go on. The Church will always remain ambiguous, partly compromised and partly faithful. But the way to authenticity and freedom lies through the cross of redemptive suffering, through repentance and faith, through exposing ourselves in the vulnerability of powerlessness and love.

#### IV. Implications for Ecumenical Structure

What are the implications of all this for ecumenical structures, and specifically for the World Council of Churches? Are there some principles which emerge that can help shape our structures? The ecumenical dimension of the Church should be constitutive of all our proclamation and witness. This means

- a) no church is sufficient unto itself, nor is there justification for doing separately what can be done together. Each church must examine itself to see if its unwillingness to collaborate comes from the reluctance to lose control of its own empire;
- b) no national or international church agency is justified in building up its own structures of domination and dependence. This applies also to World Council of Church units and sub-units;
- c) can praxis and proclamation, or mission and service be separated? What does this mean for the way the WCC is structured? What is the principle of specialisation in the WCC units and sub-units? Is it functional or theoretical?
- d) what does identification with the poor and even the acceptance of poverty mean for the life-style of the WCC? Is the WCC inhibited in its struggle for authenticity by its fear of the loss of resources?
- e) if identification with the victims of oppression means incurring the displeasure of the oppressor, what does this do to the unity of the fellowship? If in the interests of unity we tone down our opposition to the oppressor, what does it do to our authenticity and credibility to the poor?
- f) if money power is not the most important resource we can bring to the struggle for liberation, what is it that we should be looking for?

## A DECLARATION ON THE NATIONAL SITUATION

59th General Assembly  
The Presbyterian Church of Korea

On the occasion of the 90th Anniversary of the beginning of mission, the Presbyterian Church of Korea makes the following declaration, recognizing that the sovereign God who is the Lord of history has laid upon us today the sacred and historic task of creating a new history for our people:

The Past History of the Nation and the Contribution of the Church

Ninety years ago we received the Gospel through the missionaries of the Presbyterian Church in the U.S.A. (now United Presbyterian Church), and after that with the cooperation in mission of the Presbyterian Church U.S. ('Southern'), the Canadian Presbyterian Church and the Australian Presbyterian Church, our church made continuing great strides. As the mind of the people was opened and as educational and social welfare work were contributed, the people devoted themselves to freedom and independence movement. Having participated in this history our whole church must also strive to maintain this basic posture in the future.

The Reality of the History of the Nation and the Mission of the Church

After World War II the world was again subjected to disorder with the polarization between the totalitarian system of communism and the system of free democracy. Our country found itself in the forefront of the conflict as our territory was divided, and due to the ceaseless aggression of the communists our nation experienced an incomparable tragedy. Today the highest task of the people is to wipe out this kind of communist threat and to achieve prosperity as a free and independent nation. In this spiritual, economic and military task we must surpass the efforts of the established communist system (in North Korea). And in this task the Church has the duty and the privilege of preserving the spiritual part. Accordingly, the General Assembly desires to make clear several points about its attitude as follows:

1. In order to withstand the influence of communism and to realize the development of the nation, we need to mobilize the whole strength of the people. To achieve this objective we must receive the cooperation and the full support of all free and friendly nations without, and must maintain a climate of sincere and voluntary cooperation of all citizens within. However, today the impression is given that our country seems to be under a non-democratic, dictatorial system of government. The resulting, deep sense of external and international isolation and the underlying causes of a domestic situation that is contrary to the will of the people must be eradicated as quickly as possible.

2. We demand that our fellow church workers, Christian students and other persons now in prison be released at the earliest possible date. We do not know in any detail what their faults are, but those who are sincere Christians cannot in basic principle be aligned with atheistic communism. Furthermore, we believe that the actions of these persons have been based on the good conscience of faith. If they are set free, we are convinced that it will bring new courage and patriotism to all the members of the Church. And so we urge that they be set free immediately. Inasmuch as the presidential decrees have already been lifted, we strongly demand that the administrative officials release all those who have earlier been found in violation of these measures.

3. At the time of the founding of the Third Republic a public pledge was given (by

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the leaders of the government) that all injustices and corruption would be eliminated, and from time to time this pledge was repeated. However, today the actual circumstances of our society seem to give the impression of a regression contrary to that public pledge. The use of enormous sums of money by high-ranking government officials for illegal and secret imports and the widespread and open practice of giving and receiving bribes among public officials exists like a chronic disease. Therefore, we also urge that practical and concrete steps be taken to remove the root causes and the sources of these dishonest and corrupt practices.

#### The Future History of the Nation and the Posture of the Church

Remembering with pride that our forefathers in the Church contributed sacrificially for the independence and the development of the nation under difficult circumstances, we also today, in the midst of a spiritually confused situation, deeply regret that we have not carried out the task of the Church as well as we should have. Today the Church is not able to carry out its appointed task for the nation as it is faced with division and the confidence of the people is lost. We admit that we have not had the strength to resist injustice and corruption. In order for our church to be reunited and to be joined together with other churches (for our spiritual task) we must be united in the name of Christ, and in keeping with the original nature and the structure of the Church press on, striving for the evangelization of the nation. Only by proclaiming the Gospel can we be assured of accomplishing the spiritual mission for the people in the future.

By this declaration and on behalf of the General Assembly and all those related to it, we are urging all the churches to pray for and to strive for the realization of these ideals and demands so that they may be assured.

September 30, 1974

\* \* \* \* \*

#### LATE NEWS BULLETIN

#### AMERICAN MISSIONARY EXPELLED

Seoul, Korea (EPS) - The Rev. George Ogle, 45, a Methodist missionary in South Korea for 20 years, left here December 14 hours after receiving a deportation order from the Ministry of Justice. He is the first foreign missionary to be expelled.

Some 100 Western and Korean religious leaders and other friends gathered at the airport to bid him farewell, some of them singing hymns. His wife and four children, who were allowed to remain in Korea, were not allowed to speak to him as he boarded a Korean Airlines plane for Los Angeles.

The Justice Ministry said Mr. Ogle had "disrupted social order by engaging in illegal agitation and demonstration calling for abolition of the constitution, release of imprisoned persons and so forth through preaching and public addresses".

Mr. Ogle took part in church protests seeking revision of the Yushin Constitution and demanding the release from jail of about 200 Korean dissidents arrested under emergency presidential decrees earlier this year.

In a statement handed out by a friend, Mr. Ogle said he had engaged in missionary activities in the spirit of Christ. He refused to sign a pledge that he would refrain from making political criticism, since he had not violated Korean law.

STATEMENT ON THE MIDDLE EAST  
COUNCIL OF CHURCHES OF THE NETHERLANDS

11th December 1974

1. The Netherlands Council of Churches is deeply disturbed by the way in which, in the course of November, the United Nations and UNESCO have supported the case of the Palestinian Liberation Organisation without at the same time giving due consideration to the position of Israel. The partiality of these international decisions is bound to increase the danger of renewed fighting in the Middle East and to hamper the resumption of negotiations.
2. There will be danger of war as long as the people of Israel believe that other nations are aiming at its annihilation, and as long as the Palestinian Arabs have not found some form of national identity and redress of injustice. For a solution of the conflict it is necessary to acknowledge that the claims of both parties are well-founded and that there will be no peace unless remedial action be administered to those underlying causes of the conflict.
3. Both the UN and the World Council of Churches have repeatedly declared that the political independence and territorial integrity of all nations in the area should be recognised. The presence of the State of Israel in the Middle East, affirmed as it is by a decision of the UN in 1947, must be accepted as a fact which cannot and should not be called in doubt.
4. As a consequence of the well-known events of the past 25 years the Palestinian Arabs have been deprived of their right of self-determination and the possibility to actualize it in the shape of a separate national identity. Therefore the Middle East has been deprived in the international field of the one legitimate Arab party in the dispute which had historical rights in Palestine and could claim that injustice had been done to it.
5. Israel's deep fear of the annihilation of its state and nationhood, and the bitter sense of unredeemed injustice on the Palestinian side make the conflict very dangerous and for the parties concerned a matter of life and death. As long as Israel is condemned to live in such fear it will continue to prepare for defense in every possible way, and as long as the Palestinians don't see a future for themselves they will be inclined to resort to all means of action in the hope of provoking new conflicts on their behalf.
6. There will be no peace in the Middle East and in the world without security for Israel and justice for the Palestinian Arabs. Every attempt at a political solution will have to take into account these profound motivations in the conduct of the parties in the conflict.
7. The churches should make it their task in conflicts of this kind to further, as far as possible, detente and conciliation. This implies for the time being that serious consideration be given to the following points:
  - a. it is necessary for both parties in the conflict to understand one another's feelings of fear and injustice, and to take them seriously.
  - b. it is necessary for the Palestinians to recognize the existence of Israel.
  - c. it is necessary for Israel to recognize the right of a national identity for the Palestinian Arabs.
  - d. it is necessary for both parties to accept these starting-points as a basis for negotiation.

EVANGELICAL WORKSHOP HEARS  
WCC MISSION EXECUTIVE

Chicago, Illinois (EPS) - Evangelicals for Social Action spent the Thanksgiving weekend (November 29-30) hammering out proposals for implementing the widely acclaimed "Chicago Declaration" of a year ago asserting that biblical faith and social concerns are inseparable.

Many of the 50 leaders who forged the original "Declaration" returned for the second meeting and were joined by a similar number of others. It was a rich mixture of individuals from both traditional and radical evangelical bodies, alternate lifestyles, charismatics, ecumenically minded churches and at least one Roman Catholic. Carefully incorporated in the mixture were 20 women and at least one person from each racial and ethnic group.

When the Thanksgiving Workshop was over, the evangelicals had:

- delineated several subjects on which interested persons might work such as sexism, racism, economic lifestyle, political action and evangelism;
- authorized establishment of a Centre for Biblical Social Concern;
- broadened the base of the coalition that drafted the original statement.

The Rev. Emilio Castro, Uruguayan director of the Commission on World Mission and Evangelism of the World Council of Churches, brought some of the concerns of Christians in Asia, Africa and Latin America. He spoke specifically about development as a spiritual - as well as a political - struggle which "belongs to the very essence of our Christian life".

"We cannot talk about development", he said, "without bringing in the question of social justice". This implies changes in social and economic structures to allow a redistribution of resources and greater participation by all social sectors in the decision-making processes.

Other speakers were Dr. Carl F. Henry, former editor of Christianity Today, and Dr. Ruth L. Bentley, a black psychologist.

Unlike the 1973 Declaration which emerged as a carefully worded conviction of the original signers - and the several hundred others who have signed it since - the actions taken this November were termed only "valid implementations" which individual Christians could pray for and might participate in or not as they saw fit.

With little time allotted for plenary discussion of either the substance or wording of the statements, some participants objected to being put in the position of seeming to support something whose form they opposed or which lacked adequate biblical foundation. Others said some texts were so vague as to encompass opposite points of view.

The debate was most sharply joined in statements coming from the women's caucus and another concerning economic lifestyles.

One of the few formal votes of the meeting endorsed the ordination of women, a position strongly opposed in many evangelical bodies. However, the proposed paragraph "affirming solidarity" with the 11 Episcopal women and four bishops who participated in ordination ceremonies in Philadelphia earlier this year was reduced to

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the status of a petition that individuals could sign. By the meeting's end, some 20 signatures had been obtained.

There was little opposition to strongly worded condemnations of masculine language in worship, writings, speeches and Christian education curricula. Fortright support was voiced for the proposed "equal rights for women" amendment to the US Constitution. The women present said they would form an "evangelical women's caucus".

A proposal dealing with economic lifestyle left some delegates unsure whether they were being asked to "sell all and give it to the poor", adopt a personal lifestyle of austerity or practice a high level of Christian stewardship. The statement will be circulated for discussion and individuals will have to decide for themselves what it means.

Concerned about how to carry out the aims of the Declaration without institutionalizing the movement, participants rejected a nation-wide "congress on biblical social action" in 1977 but endorsed a series of regional conferences in the next year or two. Another workshop in late 1975 was approved.

EPS

#### FIRST CONSULTATION ON BILATERAL DIALOGUES

Geneva (EPS) - A Consultation on Bilateral Dialogues, attended by 36 theologians and church leaders from nine confessional families actively involved in bilateral conversations, was held preceding the annual conference of secretaries of World Confessional Families December 9-11. Its purpose was to evaluate these conversations and their relation to the one ecumenical movement. Bishop John Howe, secretary general of the Anglican Consultative Council, presided.

Three issues were discussed: the implementation of bilateral agreements at various levels of church life; the emerging theological advances which challenge bilateral conversation; and the future of bilaterals especially as they relate to multilateral dialogues, church union negotiations and the World Council of Churches.

The consultation recognized that "bilaterals" must see themselves in relation to and as part of the one ecumenical movement - working toward the common goal of the fuller unity of the churches.

"We already have enough theological agreement produced within the bilateral conversations for the creation of ecclesial communion", said the participants, "but we have not had the will to convert our agreements into that living relationship... Also, if bilaterals are to remain relevant, they can no longer focus on the past historic division within the Church, but must take seriously the challenges of present divisions within the family of humankind, e.g., racism, hunger and threats to survival".

In future it is agreed that bilateral conversations should develop closer ties to the World Council of Churches, specifically its Faith and Order Secretariat, for purposes of sharing, coordination and mutual feedback.

Stimulus for this consultation came from the preparation of a revised edition of Confessions in Dialogue by Dr. Nils Ehrenström, which had been sponsored by the World Confessional Families in collaboration with the Faith and Order Commission. This volume, to be published in mid-1975, will analyse and interpret developments over the past three years in the major bilateral conversations.

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#### KEY TO ABBREVIATIONS

AACC--All Africa Conference of Churches  
 CCIA--Commission of the Churches on International Affairs  
 CCPD--Commission on the Churches' Participation in Development  
 CEC--Conference of European Churches  
 CICARWS--Commission on Inter-Church Aid, Refugee and World Service  
 CMC--Christian Medical Commission  
 CWME--Commission on World Mission and Evangelism  
 EEC--European Economic Community  
 GDR--German Democratic Republic  
 ICYE--International Christian Youth Exchange  
 LWF--Lutheran World Federation  
 SODEPAX--Committee on Society, Development and Peace  
 WCC--World Council of Churches  
 WSCF--World Student Christian Federation  
 YMCA--Young Men's Christian Association  
 YWCA--Young Women's Christian Association

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